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HAND-BOOK
OF
CHINESE BUDDHISM.



951.

HAND-BOOK

OF

CHINESE BUDDHISM

BEING

A SANSKRIT-CHINESE DICTIONARY

19641 WITH

VOCABULARIES OF BUDDHIST TERMS

in Pali, Singhalese, Siamese, Burmese, Tibetan, Mongolian and Japanese

BY

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Inspector of Schools, Hong'ong

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Eit SECOND EDITION

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Animique Gratissimi Testimonio

HUMILITER DEDICAT

AUCTOR





PREFACE TO THE SECOND EDITION.

After an interval of more than fifteen years, the publishers called for a new edition to satisfy a small continuous demand.

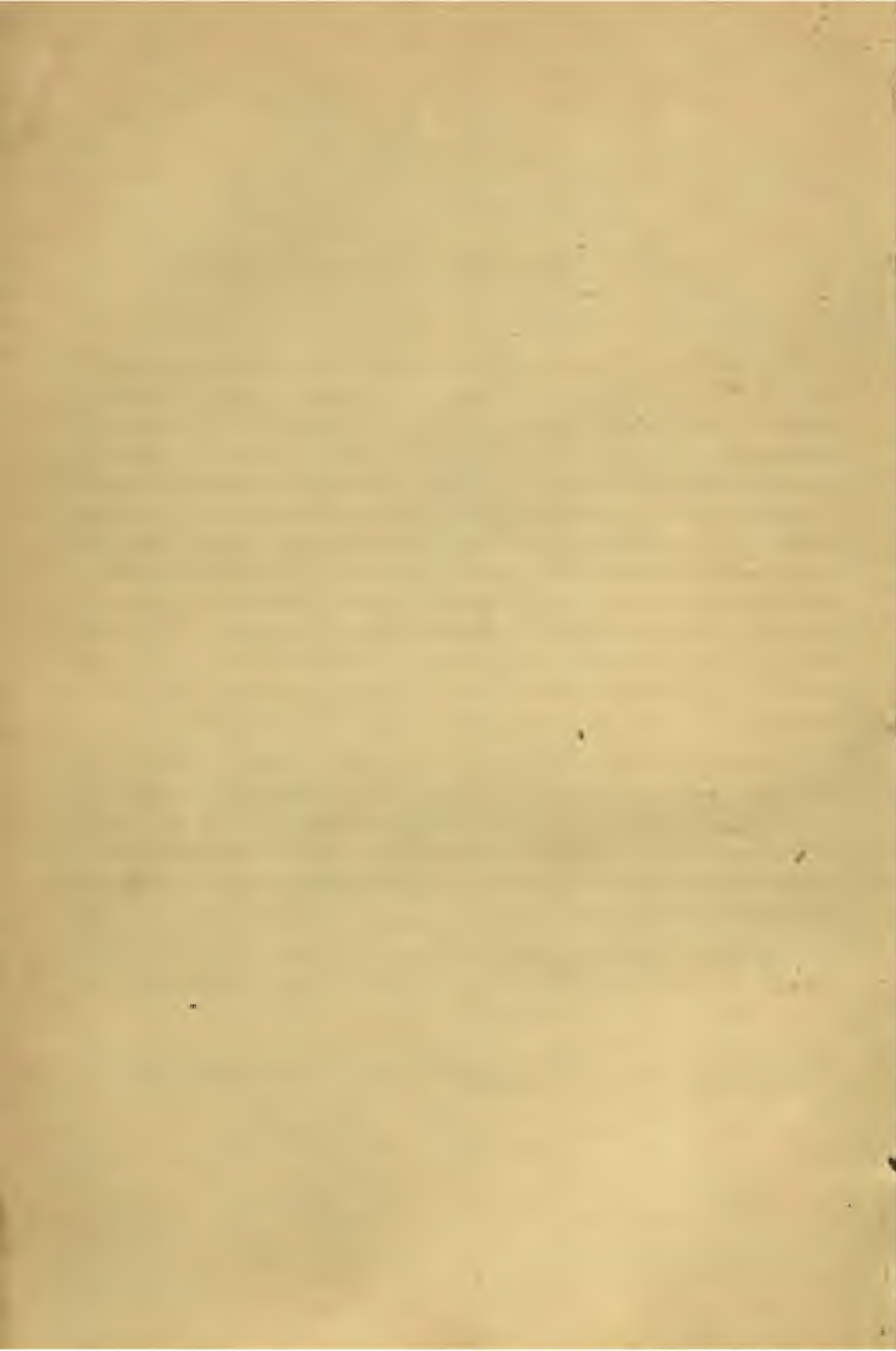
The whole of the 1547 articles contained in the first edition have accordingly been re-written with a view to condense as well as to correct the subject matter of the book, in order to admit of an addition of 577 new articles without materially increasing the bulk of the volume or omitting any point of interest. The literature, the biography, and the philosophy of Chinese and Tibetan Buddhism have been specially laid under contribution to extend the usefulness of this Handbook, whilst the substitution of a Japanese Vocabulary in place of the former Chinese Index now makes the book a guide to the understanding of Japanese as well as Chinese Buddhism.

The author has freely used whatever recent works of reference were at his command, but he desires specially to acknowledge the help derived from Bunyiu Nanjio's Catalogue of the Buddhist Tripitaka (Oxford, 1883) and the courteous assistance of the Rev. J. L. Gordon, M.D. who furnished the materials of the above mentioned Japanese Vocabulary.

Hongkong, March, 1888.

E. J. E.





PREFACE TO THE FIRST EDITION.

No apology is needed for the appearance of this little book, though it is the first attempt of its kind. The student of Chinese religious literature finds himself at almost every step hampered by the continual recurrence of Sanskrit and other foreign terms embedded in the text, generally without a word of explanation. These form a series of vexatious riddles for a clue to which one has to go beyond the range of a Chinese library. This is especially the case with Buddhist works, many of which are simply translations from Sanskrit or Pali or Tibetan originals. Hence arises the need of a Dictionary like the present which aims at smoothing the pathway to an understanding of Buddhism and of native religions influenced by it. That this is a real want is proved by the cordial response with which the announcement of this publication has been received.

No doubt the present volume has many defects and omissions, but the author feels confident that it will enable any one who has acquired an ordinary acquaintance with the Chinese language, to read and understand all the popular Buddhist classics, from the study of which Missionaries and others have been deterred by the inability of Chinese Pandits to give any assistance in that direction.

The author has not confined himself to the results of his own investigations, but has freely drawn upon all books within his reach from which information upon these topics could be gleaned. It is consequently his pleasant duty to acknowledge the help thus derived. He begs, in the first instance, to give the most cordial thanks to the venerable Nestor of

Chinese Sanskrit studies, STANISLAS JULIEN, whose most valuable works have been—with the exception of Chinese texts—the principal source of reference and freely resorted to on all occasions. The author is similarly indebted to the works of the lamented E. BURNOURF, whose premature death has been a great loss to the students of Buddhism. To these names he must add that of C. F. KOEPFER, whose masterly exposition of the whole system of Buddhism has greatly assisted the present writer to understand many intricate details of its Chinese development.

The running title “Sanskrit Chinese Dictionary” is to be understood *cum grano salis*. A comparatively small number of other terms—chiefly referring to topographical subjects—have been inserted in the same list, because they occur in Chinese texts mixed up with Sanskrit terms, but are not sufficiently numerous to justify a separate alphabetical list.

As regards the Sanskrit and Pāli terms given in the book, the author has in almost every instance the excellent authority of Julien and Burnouf to fall back upon. The orthography employed in the transliteration of Sanskrit and Pāli is not that generally adopted by English scholars, but the French orthography of Julien and Burnouf is retained, because it is to the works of these two Savants that every student of Chinese Buddhism will constantly refer. Theirs are works which cannot be dispensed with and will not easily be superseded. On the other hand, he has not slavishly followed their spelling, but has substituted *s* for the peculiarly French *ç* and likewise *u* for *ou*. No pronunciation is given for the Chinese renderings of Indian terms, as any such attempt, besides unduly swelling the bulk of the book, would have been comparatively useless; for the modern systems of pronunciation—dialectically different in the different parts of China—deviate considerably from the mode of pronunciation which was in vogue when the respective Chinese equivalents for Sanskrit and Pāli terms were invented. To the language then spoken in China no modern Chinese dialect comes nearer in sound than the very Sanskrit or Pāli forms themselves.

In translating the Chinese explanations of Sanskrit phrases, the author has aimed at verbal exactitude. Where the Chinese explanation is ambiguous, he did not substitute a clearer form of expression, considering it important to preserve the exact manner in which Chinese Buddhists, more than a thousand years before European Scholars had discovered Sanskrit, understood and explained Sanskrit phraseology.

When speaking of the founder of Buddhism, the term S'ākyamuni has been employed in accordance with Chinese usage, which prefers this

title to that of Gautama. As the famous Chinese travellers Fah-hien and Hsuen-tsang had to be referred to very frequently, the Chinese symbols 法顯 and 玄奘 (see Mahāyāna dēva and Mokhadēva) for their names have been omitted for the sake of brevity.

With regard to the frequently recurring measures of distance, it ought to be understood that the value of a Chinese *li* has been differently computed in different periods of time, but it will be safe to count one Chinese *li* as equal to 329 French metres or about one-sixth of an English mile.

Hongkong, February 1st, 1878.

E. J. EITEL.



A SANSKRIT-CHINESE DICTIONARY.

A

ABABA or HAHAVA 阿波波

The fourth of the eight cold hells peculiar to Northern Buddhism. The beings imprisoned there cannot produce any articulate sound but this one, Ababa, their tongues being frozen.

ABHÂSVARA (Pāli. Abhassara)

lit. all brightness (A-bhâsvara)

阿婆囉羅 explained by

光音 lit. light and sound (āb-

hâ-svara) or by 極光淨 lit.

extreme light and purity. The sixth of the eighteen celestial worlds called Brahmāloka.

ABHÂSVARAS (Pāli. Abhassaras.

Tib. Od-gsal) lit. those whose nature is brightness, A-bhâsvaras.

阿婆囉羅庶 or 阿會

亘修天 or 阿毘亘羞

天 explained by 光音天

lit. devas of light and sound (āb-

hâ-svara). The inhabitants of the

third of the three celestial regions

which form the second Dhyāna.

ABHAYA 無畏 lit. fearless, an

epithet given to every Buddha.

ABHAYAGIRI 無畏山 lit.

mount Fearless. A mountain on Ceylon with an ancient monastery in which Fa-hien (A. D. 400) found 5,000 priests.

ABHAYAGIRI VÂSINAH 阿跋

邪祇釐住部 explained by

無畏山住部 lit. school of

dwellers on mount Fearless, or by

苾山部 lit. school of the

wooded mount, or by 蜜林部

lit. school of the secret forest. A

schismatic philosophical School,

a branch of the Sthāvirīk School.

The adherents of this School

called themselves disciples of

Kātyāyana and studied the doctri-

nes of both the small and great

conveyance (v. Triyāna).

ABHAYAĀDADA 施無畏者

lit. he who procures removal of

of fear. A standing epithet of

Kwan-yin (v. Avalokītē'svara.)

ABHIDHARMA (Pāli. Abhidhana.

Singh. Abhidhamma. Tib. Tebu

non pa) 阿毗達磨 or

阿鼻達磨 or 阿毗曇

explained by 傳 lit. tradition, or by 勝法 lit. overcoming the law or conquering law, or by 無比法 lit. peerless law. Buddhaghôsa defines Abhidharma as that law (dharma) which goes beyond (abhi) the law, i.e. by-law.

ABHIDHARMA PIṬAKA 論藏

lit. the collection of discourses. One of the three divisions of the Buddhist canon (v. Tripiṭaka) comprehending all philosophical works. Its first compilation is ascribed to Mahākasyapa, but it does not as a whole belong to the primitive period of Buddhism. This section of the Chinese canon is subdivided into 1. 大乘論 or the Abhidharma of the Mahāyāna School, 2. 小乘論 or the Abhidharma of the Hinayāna School, and 3. 宋元續入藏諸論 or the discourses included in the canon during the Sung and Yuen dynasties (A.D. 960—1369).

ABHIDHARMA DHARMA SKANDHA PĀDA S'ĀSTRA 阿毗達磨法蘊足論 A philosophical work by Maudgalyāyana.

ABHIDHARMA DJĀṆĀNA PRAS-THĀNA S'ĀSTRA 阿毗達磨法智論 or 阿毗曇八犍度論 A philosophical

work ascribed to Kātyāyana.

ABHIDHARMA HRIDAYA S'ĀSTRA 阿毗曇磨心論

A philosophical work by Upadīta.

ABHIDHARMA KÔCHA KARA-

KĀ S'ĀSTRA 阿毗達磨

俱舍論 or 俱舍電論

A work by Saṅghabhadra.

ABHIDHARMA KÔCHA S'ĀSTRA

阿毗達磨俱舍論

A tract by Vasubandhu refuting the doctrines of the Vibhāṣā School.

ABHIDHARMĀMṚITA S'ĀSTRA

阿毗達磨甘露味論

A philosophical work by Ghosha.

ABHIDHARMA PRAKARAṆA

PĀDA S'ĀSTRA 衆事分阿

毗達磨論 A philosophical treatise by Vasumitra.

ABHIDHARMA PRAKARAṆA

S'ĀSANA S'ĀSTRA 顯宗論

A philosophical treatise by Saṅghabhadra.

ABHIDHARMA PRAKĀS'A SĀD-

HANA S'ĀSTRA 阿毗達磨

明證論 A philosophical work, attributed to Išvara.

ABHIDHARMA S'ĀSTRA 對法

論 A philosophical work by Vasubandhu.

ABHIDHARMĀVATARA S'ĀSTRA

入阿毗達磨論

A philosophical work by Ārya

Skandharatna.

ABHIDHARMA MAHÂVIBHÂC-
HÂ S'ÂSTRA 阿毗達磨

毗婆沙論 A work consisting
of 100,000 stanzas, the compila-
tion of which is ascribed to the
five hundred Arhats supposed to
have formed the synod convoked
by king Kanishka.

ABHIDHARMA VIDJÑÂNA KÂ-

YA PÂDA S'ÂSTRA 阿毗

達磨識身足論 A dialecti-
cal treatise, denying the exis-
tence of both *ego* and *non-ego*, by
Dêvas'arma.

ABHIDJÑÂ or CHAPABHIDJÑ-
AS (Pali. Abhinna Singh. Abhig-

nyâwa) 六通 or 六神通

Six supernatural talents, which
S'akyamuni acquired in the night
before he became Buddha, and
which every Arhat takes posses-
sion of by means of the fourth
degree of Dhyâna. Most Chinese
texts reckon six such talents,
while the Singhalese know only
five. Sometimes however only
five are mentioned. Particulars see
under Divyatchakhus, Divyas'rô-
tra, Riddhisâkebhâtakriyâ, Parvâni-
vasânusmriti dñâna, Paratchitta-
dñâna and As'ravakchaya.

ABHIRATI 歡喜國 lit. king-

dom of joy. A fabulous realm
situated East of our universe, the
sphere of two Buddhas, Akshôb-
hya and Mërukûta.

ABHISHEKAIR 啞撒釋該而

An exclamation ('consecrate me
by sprinkling') addressed in pra-
yers to Tathâgatas.

ABHYUTGATA RÂDJA 大高王

lit. the great august monarch.
Name of the Kalpa in the course
of which Subhavyûha is to be re-
born as a Buddha.

ABÎDA v. AMITÂBHA.

ABRAHMA TCHARIYÂ VERA-

MANÎ 不婬慾 lit. no debau-
chery. The third of the ten rules
for novices (v. S'ikehâpada), en-
joining abstinence from violation
of the vow of chastity with the
following clause, 'lay-men ought
to abstain at least from fornica-
tion, ecclesiastics from all sexual
intercourse.'

ACHTÂU VIMÔKCHAS. See un-
der Vimôkcha.

ÂCHÂDHA 額沙茶 The first

month of summer, corresponding
to the time from the 16th day of
the 4th Chinese moon to the 15th
day of the 5th moon.

ACHTA BUDDHAKA NÂMA MA-

HÂYÂNA SÛTRA 佛說八部

名經 Title of a book.

ACHTA DAS'Â KÂS'A S'ÂSTRA

十八空論 Title of a book

by Nâgârdjâna, introduced in
China by Paramârtha, A. D. 557-
689.

ACHTA DĀS'A NIKĀYA S'ĀS-
TRA 十八陪論 Title of
a book.

ACHTA DĀS'A NĀRAKA SŪTRA
佛說十八泥犁經
Title of a book.

ACHTA MAṆḌALAKA SŪTRA
大乘八大曼拏羅經
Title of a book.

ACHTA SĀHASRIKĀ PRADJÑĀ
PARAMITĀ SŪTRA 聖八千
頌般若波羅蜜多一
百八名真實 Title of a
book.

ADBHUTA DHARMA 阿浮達
摩 explained by 未曾有 lit.
what never took place before, i.e.
miracles. A section of Buddhist
literature comprising books on
miraculous events.

ADHIMĀTRA KĀRUṆIKA 大悲
lit. great mercy. One of the Ma-
hābrahmānas who appeared from
the South East to worship Ma-
hābhidyā dījānā bhībḥā.

ADHIMUKTĪ (Pāli. Adhimutti.
Tib. Mos-pa) lit. attention, 阿
提目多 or 阿地目帝
or 阿提目多伽 explained
by 善思惟 lit. pious thought-
fulness; as an example of which
is mentioned the lighting of a
lamp fed with the oil of three
flowers (Sandal, Sōma and Teh-

ampaka) and the placing this lamp
before the images of the Triratna.
According to Singhalese and Ti-
betan sources, the meaning of ad-
himukti is inclination of the will.
In the Lalitavistara (q. v.) its
meaning seems to be 'intel-
ligence.' Burnouf translates it
sometimes by 'confidence.'

ADHYĀTMA VIDYĀ 內明 lit.
the esoteric luminary. One of
the 五明 Pantcha Vidya S'ās-
tras (q. v.).

ADINNĀDĀNĀ VĒRAMAṆĪ 不
偷盜 lit. abstinence from theft
and robbery. See Sikkhāpada.

ADJĀTAS'ATRU (Pāli. Adjātasat-
tu. Singh. Aja'sat. Tib. MassKjess
dGra) or Kchemadars'in 阿闍
多設咄路 or 阿闍世王
explained by 未生怨 lit. an
enemy before he was born, or no
enmity in the heart, or (as the
Tibetans explain it) 'not creating
himself any enemies.' A king
of Magadha, son of king Bimbi-
sāra, originally one of S'ākya-
muni's most formidable oppon-
ents. Converted to Buddhism,
he became famous for his libera-
lity in almsgiving. He died 24
years after S'ākyamuni (about
519 B. Ch.). His son and suc-
cessor was Udayi. There is a
daughter of Adjātas'atru men-
tioned under the name 阿術
達 Asuddharda. According to a

Tibetan legend, an infant son of Adjātas'atru was kidnapped, exposed at the roadside and finally made king of Tibet under the name Njakritsanpo (研乞嚩贊普). The Mongols call the latter Saeger Seandalitu or Kūsūhu schiretu.

ADJĀTAS'ATRU KAUKṚITTYA
VINODANA MAHĀYĀNA SŪ.

TRA 佛說阿闍世王經
Title of a book.

ADJITA (Pali. Adjita. Singh. Ajita)
阿逸多 or 阿耆多
or 阿底多 or 阿制多
explained by 無能勝 lit. invincible. A title which S'akya-muni gave to Māitrēya, and which is now the standing epithet of the latter.

ADJITA KĒS'A KAMBALA (Pali. Adjita Kesa Kambali. Singh. Ajitā Kāsa Kambala) lit. the invincible one, who wears his hair for a covering 阿耆多
舍欽婆羅 One of the six Tirthyas, the head of a brahminical ascetic sect, whose favourite dogma was the impermanency, the continuous self-destruction and consequent unreality of all things.

ĀDJŪĀTA KĀUṆḌINYA or ĀD-
JŪĀNA KĀUṆḌINYA (Tib.
Koun ches Kāuṇḍinya) 阿若

橋陳如 explained as an atomist (阿若 Adjūāna) of the Kāuṇḍinya (橋陳如) family. A famous disciple of S'akya-muni, more commonly quoted as Kāuṇḍinya (q. v.).

ADJITAVATĪ v. HIRANYAVATĪ.
ADYĀCHAYA SANTCHODA SŪ.

TRA 發覺淨心經
Title of a book.

ĀGAMA 阿伽摩 or 阿笈摩
explained by 無比法 lit. peerless law, or by 教法 lit. system of teaching. A section of Buddhist literature unknown to Nepalese Buddhism. Like the Singhalese, the Chinese Buddhists divide the Sūtras of the small conveyance-school (v. Hinayāna) into the following four classes

(四舍). (1.) Dīrghāgamas (Singh. dīgha nikayo or dīk sangi) 長阿舍 long āgamas; compilations treating on cosmogony. (2.) Madhyamāgamas (Singh. majjhima nikayo or medan sangi) 中阿舍 lit. middling āgamas; works on metaphysics. (3.) Samyuktāgamas (Singh. sanyutta nikayo or sanyut sangi) 雜阿舍 lit. mixed āgamas; treatises on ecstatic contemplation. (4.) Ekōttarāgamas (Singh. anguttara nikayo or angotra sangi) 增一阿舍

lit. numerical āgamas; general compilations, the subject matter being arranged numerically.

AGNI or AKNI 阿耆尼

Name of a kingdom in Central Asia, situated to the North of lake Lop.

AGNI DHĀTU SAMĀDHI 火界

定 the contemplation of the world on fire, a degree of ecstatic contemplation (v. Samādhi.)

AGNIVĀSĀYANA (Pāli. Aggives. sāyana) v. DĪRGHANAKHA.

AGRA PRADĪPA DHĀRAṆĪ 東

方最勝燈王神咒經
Title of a book.

AGURU (Beng. Agur. Arab. Ayalgi. Pera. Ayalur chee or Oud Hindes. Tib. Akaru.) literally not heavy 惡揭嚕 explained

by 沉水香 lit. perfume immersed in water. Agallochum or lignum Aloes, the decayed root of the Aquilaria agallocha. The Ahalim or Ahaloth of the Hebrews.

AGURU SŪTRA 阿鳩留經

Title of a book.

AHAHA or HAHAVA 嘔侯侯

The fifth of the eight cold hells (unknown to Southern Buddhism), so called because the cold is there so intense that the damned spirits cannot stir nor speak, whilst the cold air, passing through their throats, produces a

sound like Ahaha.

ÂHARA ÂHARA MAMÂYUḤ

SANTÂRAṆĪ 啞曷羅啞

曷羅馬麻嚕由而傘

塔羅尼 An exclamation ('give

me, give me, old age, oh protector') addressed in prayers to Tathāgatas.

AHIKCHÊTRA or AHIKHATRÂ

阿醯掣恒羅 An ancient

city and kingdom in Central India, on the northern bank of the

Kālinadī, north of Pañchāla (the present Duab).

AHÔRÂTRA 一日一夜

lit. one day and one night. A division of time.

AIS'VARIKAS 阿說羅部

A theistic School of Nepal, which set up Adi Buddha as a supreme divinity. It never found any followers in China.

AKANICHṬHA (Pāli. Akanistaka.

Tib. Og min) 阿迦尼瑟吒

or 阿迦尼吒 explained by

究色竟 lit. the final limits

of the world of desire. The last

of the eighteen Brahmālokas, called

Akanis'ta i. e. the highest.

Originally only sixteen Brah-

malokas were known. Northern

Buddhism added two, which are

called 福生 happy birth and

福愛 happy love. Singhalese

Buddhists count only sixteen.

AKANICHTHAS 色究竟天

The *dēvas* inhabiting the final limits of the world of desire. The inhabitants of the ninth and last region of the fourth *Dhyāna*, appropriately called 'the highest ones.'

ÂKÂS'AGARBHA SÛTRA 虛

空孕菩薩經 Title of a book, translated by Djānagupta, A. D. 587.

ÂKÂS'AGARBHA BODHISATTVA DHÂRÂNI SÛTRA 虛空

藏菩薩神咒經 Title of of a book, translated by Dharmamitra, A. D. 420—479.

ÂKÂS'A PRATICHÛTHITA

虛空住 lit. dwelling in empty space. A fabulous Buddha living somewhere to the South of our universe. He was at a former time the fifth son of Mahâbhijña djâná bhikhû.

AKCHARAMATI NIRDÊS'A NÂMA MAHÂYANA SÛTRA 阿

差末菩薩經 Title of a book.

AKCHAYAMATI 無盡意菩

薩 lit the Bodhisattva of exhaustless meaning. A fictitious being to whom Sâkyamuni addressed a series of remarks about Avalokitês'vara.

AKCHAYAMATI PARIPRITCHTCH'Â 無盡慧菩薩會

Title of a book, translated by Bodhirutchi, A.D. 618—907.

AKCHÔBHYA (Tib. Hkhrengs pa)

阿芻鞞耶 or 阿閼婆

or 阿閼 explained by 無動

lit. motionless. 1. A numeral term equal to 1 followed by 17 ciphers. 2. A fabulous Buddha mentioned as a contemporary of Sâkyamuni and said to reside in a realm called Abhirati. See also under *Ijñânâkara*.

AKCHÔBHYASYA TATHÂGATASYA MAHÂYÂNA SÛTRA

阿閼佛國經 Title of a book.

AKINTCHAVYÂYATANA 無所

有處定 lit. contemplation of a state of having absolutely nothing. A degree of ecstatic meditation (定). See *Samâdhi*.

AKLÊS'A (Tib. Non mongs med)

無濁 lit. without corruption. A cognomen of Asita.

ALNI or ARNI 阿利尼

Name of a kingdom, which formed part of ancient Tokharâ, situated near to the sources of the Oxus, to the North of Munkan.

ÂMALAKA or ÂMALAKARKA

阿摩落果 or 阿摩落伽果 explained by 寶瓶

lit. precious vase. The fruit of the *Phyllanthus emblica* or the *Mirobolana emblica*, used as a medicine.

ÂMITÂBHA (variations of the same

name are Amita, Abida, Amit-
āya, Amitāyes, Amitarus'i. Tib.
Od dPag med or Hopamé) 阿
彌陀婆耶 or 阿彌
陀 or 彌陀 or 大彌陀
explained by 無量壽 lit.
boundless age. This explanation
rests on a misconception of the
original meaning of Amitābha
i.e. boundless light, but the latter
idea is preserved in one of the
many titles of this fabulous Bud-
dha 無量光明 lit. bound-
less light. Other titles are 放大
光明 lit. diffusing great light,
西天教主 lit. sovereign tea-
cher of the Western Heaven, 西
方接引 lit. guide to the West,
大慈大悲 lit. great mercy
and sympathy, 本師和尚 lit.
original teacher Upādhyāya, 法
界藏身 lit. embodiment of the
sphere of the law. As the deriva-
tion of the term itself suggests,
Amita was originally conceived
of as impersonal, as the ideal of
boundless light. Considering also
the mention made of his name
in a list of one thousand fictitious
Buddhas which reminds one of
the thousand Zarathustras of the
Persians, and which was pro-
pagated by the Mahāyāna-school
(about 300 A.D.), it is but natural,
in the absence of authentic infor-

mation as to the origin of this
dogma, to suppose that it may
have been originated by Persian
or Manichæan ideas influencing
the Buddhism of Cashmere and
Nepaul. For it must have been
from one of these countries that
the dogma of Amita reached
China, when a priest from Tok-
hara brought (147 A. D.) the
first Amitābha Sūtra to China.
It is remarkable that the Chi-
nese travellers Fa-hien and Hiu-
en-tsang omit all mention of it.
Southern Buddhism knows no
Amita, neither are there any tra-
ces of a Brahminical or Vêdic or-
igin of this doctrine. The most
ancient Sūtras brought to China
make no mention of it, and the
first that alludes to Amita, the
Amitāyus Sūtra, translated A. D.
148—170, was, like others of the
same class, already lost when the
well-known catalogue K'ai-yuen-
lu was compiled, A.D. 730. When
the so-called Lotus-school or
Pure-land-school 蓮花宗 or
淨土宗 began to flourish, and
the peculiarly poetic tenets of
this school, referring to a paradise
in the West, began to influence
the common people, Amita be-
came the favourite of Chinese Bud-
dhists. He is now by far the most
popular Buddha in China.
There are some confused tradi-
tions as regards the antecedents

of Amita. One account describes him as an incarnation of the ninth son of Mahābhīdja dīān-ābhībhu (q. v.), whilst another account alleges that he was the second son of a Tēhakravartī of the lunar race and, like his father, called 橋尺迦 (Kaus'ika). It is further alleged that he was converted by a Buddha called 世自在王 (Sahās'vararāja), that he embraced the religious life, made certain vows and was reborn as a Buddha in Sukhāvātī (q. v.), where Avalōkitēśvara and Mahāsthānaprapta joined him.

According to the teaching of the Mahāyāna School, Amita is looked upon as the celestial reflex of Śākya-muni, and as having, by dint of contemplation (dhyāna), produced a spiritual son, viz., Padmapāni (i. e. Avalōkitēśvara). The Nepalese doctrine, of a primordial Buddha (Ādi-Buddha) having procreated Amita, has not been adopted by Chinese Buddhism.

The doctrine of Amitābha and his paradise in the West (v. Sukhāvātī) is, strictly speaking, no contradiction of the theory of Nirvāṇa, for it does not interrupt the circle of transmigration, though it offers to the devotee of Amitābha aeons of rest. But the popular mind does, indeed, understand his paradise to be the practical

equivalent of Nirvāṇa, the haven of final redemption from the eddies of transmigration.

AMITĀBHA VYŪHA SŪTRA 佛說阿彌陀經 Title of a translation, made A. D. 222—230.

AMITĀYUR VYŪHA SŪTRA 佛說大乘無量壽莊嚴經 Title of a translation by Fahien, A. D. 982—1,001.

AMITĀYUSHA VYŪHA 無量壽如來會 Title of a translation by Bodhiratchi, A. D. 618—907.

ĀMLA or ĀMLIKA 菴 弭 羅 The Tamarindus indica.

AMOGHA or AMOGHAVADJRA

阿 目 佉 跋 折 羅 explained by 不空金剛

lit. the vajra which is not hollow. A Śramaṇa of northern India, a follower of the mystic teachings attributed to Samantabhadra. He followed his teacher, Vajrabodhi, to China (A. D. 719) and eventually succeeded him in the leadership of the Yogācārya School (A. D. 732). From a journey through India and Ceylon (A. D. 741—746), he brought to China more than 500 Sūtras and Śāstras previously unknown in China. He introduced a new alphabet for the transliteration of Sanskrit and published 108 works, mostly translations. He

introduced the All-souls-festival (v. Ullambana), so universally popular in China to the present day. He is the chief representative of Buddhist mysticism in China, which he succeeded in spreading widely through the patronage of three successive emperors, viz. Hiuen-tsung (A. D. 713—756), who prohibited his retiring to India (A. D. 749), Su-tsung (A. D. 756—763), who gave him the title *Tripiṭaka Bhadanta* (大廣智三藏), and Tai-tsung (A. D. 763—780), who gave him, when he died (A. D. 774), the rank of a Minister of State and a posthumous title. He is commonly referred to as 不空 (Amogha).

AMOGHA PÂS'ARDDHIMAN-
TRA HRIDAYA SÛTRA 不
空羅索神咒心經
Title of a translation, by Hiuen-
tsung, A. D. 659.

AMOGHAPÂS'A DHÂRAṆÎ SÛ-
TRA 不空羅索陀羅尼
經 Title of a translation, A. D.
618—907.

AMOGHA PÂS'A HRIDAY-
A MANTRA RÂDJA SÛTRA
不空羅索心咒王經
Title of a translation by Ratna-
chinta, A. D. 693.

AMOGHAPÂS'A HRIDAYA SÛ-
TRA 不空羅索咒心經

Title of a translation by Bodhi-
rutchi, A. D. 618—907.

AMOGHA PÂS'A KALPARÂDJA
不空羅索神變真言
經 Title of a translation by Bod-
hirutchi, A. D. 707—709.

AMOGHA PÂS'A MANTRA SÛ-
TRA 佛說不空羅索
咒經 Title of a translation by
Djâânagupta and others, A. D.
587.

ÂMRA or ÂMRAKA or ÂMALÂ
菴羅 or 菴羅 or 菴摩
羅 or 阿末羅 A tree, the
fruit of which is described as a
cross between a plum and a pear.
The mango tree, which is also
called Mahâpala (大婆羅),
from the Malay rendering of
which the word mango is derived.

ÂMRADÂRIKÂ or ÂMRAPÂLÎ or
ÂMBAPÂLÎ (lit. the guardian of
the Âmra tree) 菴婆羅女
or 菴摩羅女 lit. the Âmra
girl. A female devotee who pre-
sented to S'âkyamuni the Âmra-
vana garden (奈園 lit. plum
garden). Legends affirm that she
was born of an Âmra tree. See
also Djivaka.

ÂMRADÂRIKÂ SÛTRA 奈女
經 Title of a book.

AMRITA (Tib. Bdoud rtai) 啞密
哩達 or 啞謎哩打 ex-

plained by 甘露 lit. sweet dew. The ambrosian food of the immortals. In Hindoostani the guava fruit is now called amrut.

AMRITÔDANA RÂDJA (Tib. Bdoud rtai zaa Pali. Amitôdana)

甘露飯王 lit. the king who feasted on ambrosia. A prince of Magadha, father of Anuruddha and Bhadrîka, uncle of S'âkyamuni.

ANABHRAKA (Tib. Sprin med)

lit. cloudless 福愛 lit. happy love. The second region of the fourth Dhyâna (q. v.), inhabited by dēvas called Anabhrakas. The eleventh Brahmâlôka.

ANÂGÂMIN (Singh. Anâgâmi. Tib. Phyr mi bong ba) 阿那

舍 explained by 不還 lit. not returning, or by 不來 lit. not coming i. e. not to be reborn into the world of desire. The third degree of saintship, the third class of Âryas, embracing all those who are no more liable to be reborn as men, though they are to be born once more as dēvas, when they will forthwith become Arhats and enter Nirvâṇa.

ANAKCHARA GRANTHAKA ROTCHANA GARBHASÛTRA.

Title of three translations, viz. 大乘離文字普光明藏經 by Divākara, A. D. 683; 大乘徧照光明藏經 by Di-

vākara, A. D. 618—907; 無字寶篋經 by Bodhirateli, A. D. 386—534.

ÂNANDA (Tib. Kun dgah bo)

阿難陀 or 阿難 explained by 歡喜 lit. joy. A son of Drônôdana, called Ânanda (joy), because he was born at the moment when S'âkyamuni attained to Buddhahip. Under the teaching of the latter, Ânanda became an Arhat, famed especially for his memory or experience (多聞) The compilation and edi-

tion of the earliest Sâtras is attributed to him. Before his death (B.C. 866 or 463), he appointed S'ânavasika as his successor and dispatched his second disciple, Madhyântika, to convert Cashmere. Ânanda is to re-appear on earth as Buddha Sâgara varadhara buddhi vikriditâbhijña.

ÂNANDAPURA 阿難陀補羅

A kingdom and city in western India, N. E. of Gujerat; the present Bârnagar, near Kurrée. It was one of the strongholds of the Jain sect.

ANANTAMATI 無量意 lit. boundless meaning. The third son of Tchandra sârya pradîpa.

ANANTAMUKHA SÂDHAKA

DHÂRANÎ. Title of eight translations, viz. 佛說無量門微密持經 A. D.

222—280; 佛說出生無量門持經 by Buddhahdra, A. D. 317—420; 阿難陀佉尼訶離陀隣尼經 by Buddhāsānta A. D. 286—534; 佛說無量門破魔陀羅尼經 A. D. 420—479; 阿難陀目佉尼訶離陀經 by Guṇabhadra, A. D. 420—479; 舍利佛陀羅尼經 by Saṅghapāla, A. D. 502—557; 佛說一向出生菩薩經 by Dīñānagupta A. D. 585; 出生無邊門陀羅尼經 A. D. 618—907.

ANANTAMUKHA VINIS'ODHANA NIRDĒS'A 無邊莊嚴會 Title of a translation by Bodhirutchi, A. D. 618—907.

ANANTA TCHĀRITRA 無邊行 lit. unlimited action. A fictitious Bodhisattva who rose out of the earth.

ANĀTHA PINDĪKA or ANĀTHA PINDADA (Pāli. Anepida Tib. Mgon med zas sbyin) lit. one who gives away his own without keeping (anātha) a month full (piṇḍa) for himself. 阿那他擯茶揭利訶跋底給 (anātha piṇḍada grihapati), explained by 獨孤善 lit. supporter of destitutes and orphans,

or by 善施 lit. a pious donor. A wealthy householder (v. Grihapati) of Śrāvastī, famous for his liberality. See also Sudatta and Vāis'akha.

ANĀTMĀ or ANĀTMAKA (Tib. stong pa nyid) 無我 lit. no ego. A metaphysical term designating self-inanition, vacuity, impersonality, as the aim and end of philosophic speculation.

ANAVADATA v. Anavatapta.

ANAVANATĀMITA VĀIDJYA-YANTA 常立勝幡 lit. maintaining aloft the victorious banner. Name of the realm in which Ānanda is to re-appear as Buddha.

ANAVATAPTA or ANAVADATA (Pāli. Anātattha. Singh. Anótatta. Siam. Anódattasa. Tib. Ma dros pa. Mong. Mapam dalaī)

阿那婆達多 or 阿那婆答多 or 阿耨達 or 阿耨 or 阿那達 explained by 無熱惱池 lit. the lake without heat or trouble. A lake on a high plateau, N. of the Himālaya. It is said to be square, measuring 50 yōdjanas in circumference, and sending forth from each side a large river, viz. in the East the Ś'itā, in the South the Gangā, in the West the Sindhu and in the North the Vakchu. What is meant, is perhaps the Manasarovara lake (Lat.

31° N. Long. 81° 3'), which at certain seasons overflows and forms one lake with lake Roodh (ten miles distant), which latter sends forth one river, the S'atadru. The sources of three other rivers, viz. Bhramaputra, Ganges and Oxus lie within a short radius around those two lakes. Hiuentsang (incorrectly) identifies the Anavatapta lake with lake Sirikol (Lat. 38° 20' N.) on the plateau of Pamir.

ANAVATAPTA NÂGARÂDJA PARIPRITCHCH'Â SÛTRA 三昧弘道廣顯定意經 Title of a translation by Dharmaraksha, A. D. 308.

ANDHRA 案達羅 A kingdom in southern India, situated between the Krishnâ and Godavari, with the capital Viṅgila (q. v.).

ÂṆGÂRAKA (Tib. Mig dmâr) 鶯哦囉迦 explained by 火星 lit. fire star. The planet Mars.

ÂṆGIRASA 鶯擬囉 An ancient Richi, an ancestor of S'âkyamuni.

ANGULIMÂLÎYA (Singh. Angulimâla) 盎瓔利魔羅 or 鶯掘魔 explained by 指鬘 lit. rosary of fingerbones. A S'ivaitic sect of fanatics who practised assassination as a religious act. One of them was converted by S'âkyamuni.

ÂṆGULIMÂLÎYA SÛTRA 鶯掘魔羅經 Title of a translation by Guṇabhadra, A. D. 420—479.

ÂṆGULIPARVA 指節 lit. finger-joint. A measure, the 24th part of a fore arm (Hasta).

ANILAMBHA SAMÂDHI 無緣三昧 lit. the cause-less samâdhi. A degree of Samâdhi (q. v.).

ANIRUDDHA (Tib. Mah hgags pa) 阿毘樓駄 or 阿尼律陀 or 阿尼盧 or 阿那律 explained by 無貧 lit. not poor, and by 無滅 lit. not extinguished. Name of a disciple of S'âkyamuni, who, being himself 'not poor', supported, during a famine, many Pratyêka Buddhas, which charitable act caused among the dêvas a joy which is, to the present day, 'not extinguished'. He is to re-appear on earth as Buddha Samantaprabhâsa. See also Anuruddha.

ANITYA v. Trividya.

ANS'UVARMA 鶯輸代摩 explained by 光胄 lit. bright helmet. A King of ancient Nepal, descendant of the Lichhavis (q. v.), author of the S'abdatidyâ S'âstra.

ANTÂRABHAVÂ SÛTRA 中陰經 Title of a translation, A. D. 384—417.

ANTARAVÂSAKA 安 隨 會

explained by 裙 lit. skirt. A sort of waistcoat, worn by priests instead of a shirt.

ANTIMA DÊHA DHÂRIṆO 住

是最後身 lit. dwelling for the last time in a body. The last stage in the process of transmigration, preceding Nirvâṇa.

ANU 阿耨 or 細 塵 lit. fine dust. A division of a yôdjana (q. v.), equal to 7 atoms of dust.

ANUPADHIS'ÊCHA 無 餘 lit.

without remnants. Immateriality, as an attribute of those who have entered Nirvâṇa.

ANUPAPÂDAKA or AUPAPÂ-
DUKA (Pali. Opapâtika. Singh.

Anupapâtika. Tib. Brdzus to skyes pa) 生化 lit. birth by transformation. One of the Tehatur yôni (q. v.), viz. supernatural birth (from a lotusflower, etc.) in full maturity, such as is ascribed to Buddhas and Boddisattvas, the latter coming, from Tûchita, by this birth into the world.

ANURUDDHA 耨 樓 陀 阿

explained by 如意 lit. conformity, and by 無 貧 lit. not poor. The latter explanation properly refers to Anuruddha (q. v.) with whom Anuruddha is identified in Chinese texts. The former

explanation is based on a derivation of the term from anu (lit. conformity). Anuruddha was a son of Amritôdana and therefore cousin german to S'âkyamuni, at whose death he was present.

ANUTTARA BODHI 無 上 等

覺 lit. unrivalled intelligence.

ANUTTARA DHARMA 無 上

法 lit. peerless law.

ANUTTARA SAMYAK SAM-

BODHI lit. unexcelled perfect intelligence 阿耨多羅三

貌三菩提 explained by

無 上 unexcelled (anuttara)

正 偏 correct equality (samyak)

and 正 道 correct intelligence

(sambodhi). An epithet of every

Buddha, otherwise explained as

signifying untarnished (a—) and

unparalleled (nuttara) correct

view (sam) and complete wisdom

(myak) with complete possession

of the highest sentiments (sam-

bodhi).

APALÂLA 阿 波 邏 羅 The

nâga (guardian spirit) of the

source of the S'ubhavastu (q. v.),

converted by S'âkyamuni shortly

before the latter's death.

APARADJITA DHÂRANÎ Title

of three translations, viz. 佛說

無能勝旃王陀羅尼

經 (see also Dhvajāgrakeyāra dharanī), 無能勝大明心陀羅尼經 and 無能勝大明陀羅尼經.

APARAGODĀNA or GHÔDHAN-YA (Siam. Amarakô Jana Thavib. Tib. Noub Kyi va lang spyod) 啞呬囉孤答尼耶 or 阿鉢唎瞿陀尼 or 瞿陀尼 or 瞿耶尼 or 俱耶尼 explained in Chinese texts as 'the continent in the West (apara) where the people use cattle (go) in place of money (dāna)'. One of the four continents of every universe, situated W. of Sumēru (q. v.), circular in shape, the faces of the inhabitants being also circular.

APARIMITĀYUS SŪTRA 佛說無量壽經 A book concerning Amitābha, translated by Saṃghavarman, A. D. 252.

APARIMITĀYUS SŪTRA S'ĀS-TRA 無量壽經優波提舍 A treatise by Vasubandhu (q. v.) on the doctrine of Amitābha, translated by Bodhirutchi, A. D. 529.

APARIVARTYA v. Avaivartya, and Avivartita.

APASMĀRAKA 阿跋摩羅 A class of demons hostile to men.

APKRITSNA SAMĀDHI v. Asakrit Samādhi.

APRAMĀNĀBHĀ (Pāli. Aprama-na) 無量光 lit. unlimited light. The fifth of the sixteen Brahmālokas.

APRĀNĀBHAS (Tib. Tshad med od) 無量光 lit. unlimited. The second region of the second Dhyāna, inhabited by dēvas.

APRAMĀNAS'UBHA 無量淨 lit. unlimited purity. The second region of the third Dhyānas, inhabited by dēvas.

APSARAS (Tib. Lhahi bou mo) 天女 lit. female dēvas. Attendants on the regents of sun and moon, wives of Gandharvas, and other female dēvas.

ĀPTANĒTRAVANA 得眼林 lit. the forest of the recovered eyes.

ARADJAVARTAN 白象 lit. a white elephant. The form in which Śākyamuni entered the womb of Mahāmāya. The immaculate path i.e. the immaculate conception (of Buddha).

ĀRĀNYA v. Dharmaraksha.

ĀRĀNYAKAḤ (Pāli. Āraṇṇakanga. Tib. Dgon pa pa) 阿練若 explained by 寂靜處 lit. living in retirement and stillness; or 阿蘭陀 or 阿蘭攘

or 練若 explained by 無諍聲 lit. no sound of strife. General designation of ascetics and especially hermits, of whom three classes are distinguished, v. Dharma Âraṇyakāḥ, Mātanga Âraṇyakāḥ and Dānataka Âraṇyakāḥ.

ÂRATA (or Arāṭa) KÂLÂMA (Tib. Sgyou rtsal ches kyi bou ring hphour) 阿藍迦蘭 or 阿藍迦 One of the first teachers of S'âkyamuni.

ARBUDA 額浮陀 The first of the eight cold hells, where the cold chaps (erbuda) the skin of the culprits.

ARHÂN or ARHAT (Singh, and Berm. Rahat or Rahân. Siam. Arahâng Tib. Dgra btshom pa. Mong Dainij daruksan or Chutuktu) 阿羅漢 or 羅漢 explained by 佛果 lit. fruit of Buddha (v. Buddhaphalam). The original meaning of Arhat (worthy) is overlooked by Chinese commentators, who prefer the derivation ari-hat (destroyer of the enemy). The following two explanations are most common, viz., 殺賊 destroying the thief i.e. conquering all passions, and 不生 exempt from birth i.e. from transmigration. A third, less common, explanation is perhaps based on the original mean-

ing of Arhat, viz., 應供 lit. deserving worship. The Arhat is the perfected Ârya, and the state of Arhat can accordingly be attained only by passing through the different degrees of saintship (v. Ârya). Arhatship implies, strictly speaking, possession of supernatural powers and successive promotion to Buddhahood and Nirvâṇa. But in popular parlance the term Arhat simply means an advanced disciple of S'âkyamuni. The Chinese text of the Saddharma pundarika employs, accordingly, the term Arhat occasionally as a synonyme of S'ravaka (q. v.) and constantly includes under it the largest circle of 1200 disciples of S'âkyamuni as well as the smaller ones of 500 and of 18 disciples. At present, the term Arhân or Lo-hân (羅漢) is used as a designation of all famous disciples of S'âkyamuni, but denotes more especially those 500 Arhats who are to re-appear on earth as Buddhas, each assuming then the title Samanthe prabhâsa.

There are some attributes of every Buddhist saint which are often used as synonymes for the term Arhat, viz., 殺賊 destroying the thief (Kochinas'rava) and 不學 exempt from study (As'aikcha opp. 學者 one who

studies, S'âikcha).

ARITĪ v. Hāriti.

ARTHASIDDHI v. Sarvārthasiddhi.

ARTHAVINISTOHAYA DHAR.

MAPARIYĀYA 佛說法乘

義決定經 Title of a translation by Svārṇa Dhāraṇi, about A. D. 1113.

ARUṆA 阿路孫 or 阿盧

那 A mountain (said to increase and decrease periodically), S. of Sphitavaras (q. v.) in the Punjab.

ARŪPADHATU or ARŪPAVAT.

CHARA (Tib. Gzugs med pai khams) 無色界 lit. the world without form (desire). The third of the three worlds (v. Trilōkyā), towering above the Mēra. That world in which there is neither form nor sensation, comprising four heavens and forming the antechamber of Nirvāṇa.

ĀRYA (Pali. Ariya. Singh. Arya Tib. Hphags pa. Mong. Chatuktu).

阿畧 or 阿鞞耶 or 阿利耶 or 阿羅訶 explained by 聖 lit. holy or by 尊者 lit. the Reverend. A title given to those who have mastered the Āryani satyāni (q. v.) and thereby entered the Ārya imārga, i. e. the Ārya's path to Nirvāṇa. This path, having four stations, is cal-

led 四道 the fourfold path.

Those four stations, being accessible only through personal growth in holiness, are called 四果

the four fruits. Corresponding with this distinction of four stations or four fruits, and identical with it in meaning, is a distinction of 四有 four beings or

四部 four classes of Āryas. For particulars regarding this distinction, see under S'rotāpana, Sakridāgāmi, Anāgāmi and Arhat. The title Ārya is also an epithet of every patriarch.

ĀRYA DĀSA 阿梨耶馱娑

or 聖使 lit. holy apostle. A famous representative of the Mahāsaṃghika School.

ĀRYA DJAMBHĀLA DJALENDRA YATHĀLĀBDA KALPA SŪTRA 聖寶藏神儀軌

經 Title of a translation by Dharmadēva, A. D. 960-1127.

ĀRYAGAGANA GANDJA PAR-

IPRITCHTCHĀ 百千頌大集經地藏菩薩請問法身讚 Title of a book (abstract).

ĀRYA NĀGĀRĪJUNA BODHISATTVA SUHILĒKA. Title

of three translations, viz. 龍樹菩薩爲禪陀迦法要偈 by Guṇavarman, A. D. 431;

勸發諸王要偈 by Saṃ-
ghavarman, A. D. 434; and 龍
樹菩薩誠王頌, A. D.
700-712.

ÂRYA PÂRSVIKA v. Pârs'va.

ÂRYASATYÂNI or ÂRYÂNISAT-
YÂNI or TCHATURSATYA

四諦 lit. four dogmas. Four
truths, the mastering of which
constitutes an Ârya (q.v.). They
are, (1.) Dukḥa 苦諦 lit. the
dogma of misery, viz., that misery
is a necessary concomitant of sen-
tient existence; (2.) Samudaya
聚諦 lit. the dogma of accum-
ulation, viz., that misery is inten-
sified by the passions; (3.) Nir-
ôdha 滅諦 lit. the dogma of
extinction, viz., that the extinc-
tion of passion (and existence)
is practicable; (4.) Marga 道諦
lit. the dogma of the path, viz.,
that there is a path (v. Ârya)
leading to the extinction of pas-
sion (and existence)

ÂRYASÊNA 阿梨耶斯那
or 聖軍 lit. holy army. One
of the principal representatives
of the Mahâsâṃghikâḥ School
(about A. D. 600).

ÂRYASIṂHA 師子尊者
or 師子比丘 lit. the lion-
Bhikṣu. The 24th patriarch, a
Brahman by birth, a native of
Central India. He died a martyr's

death in Cashmere (A. D. 259).

ÂRYASÛRA 聖勇 lit. Ârya the
brave, or 大勇 lit. the great
Brave. An Indian Buddhist,
author of several works.

ÂRYATÂRÂ or SRAGDHARÂ
阿唎耶多羅 A female
divinity of the Tantra School.

ÂRYA TÂRABHADRA NAMÂ
AÇHṬAS'ATAKAM. Title of
three books viz., (1.) 聖多羅
菩薩一百八名陀羅
尼經 (2.) 佛說聖多
羅菩薩經 (3.) 聖多
羅菩薩梵讚.

ÂRYAVARMMA 阿梨耶伐
摩 or 聖胄 lit. holy helmet.
A priest of the Sarvâstivâdâḥ
School, author of a work on the
Vâibhâchika philosophy.

ÂRYA VASUMITRA S'ÂSTRA
尊婆須蜜所集論
Title of a book.

AS'ÂIKCHA see under Arhat.

ASAKRIT SAMÂDHI (lit. repeat-
ed samâdhi) 不供三昧
lit. the samâdhi which is not col-
lective (in one formula). A de-
gree of ecstatic contemplation.

ASAṂGHA or ASAṂGHA or
ÂRYASAMGHA 阿僧伽
or 無著 lit. no contiguity. A
native of Gândhâra, originally
a follower of the Mahîśasakaḥ

School. He lived mostly in Ayôdhya (Oude), where he taught the principles of the Mahâyâna School and wrote many works in explanation of its doctrines. Strongly influenced by Brahminism and S'ivaism, he became the founder of a new School, the Yogâtc'hârya or Tantra School, the tenets of which are expounded with dialectic subtilty in Asaṃgha's principal work, the Yogâtc'hârya bhûmi s'âstra (q. v.). His teachings received wide acceptance in consequence of the belief that Asaṃgha had been miraculously transported to the heaven Tuṣṭita where Maitrêya taught him the principles of the Tantra system, and addressed to him the substance of the above mentioned S'âstra. He is said to have lived 1000 years after S'âkyamuni, i.e. about 550 A. D. and as no translation of any of his works appeared earlier than 590—616 A. D., this date is probably near the mark.

ASAMKHYÊA (Pâli. Asamkheyya. Singh. Asankya.) 阿僧企耶 or 阿僧祇 or 僧祇 explained by 無數 lit. countless. (1.) The highest sum for which a conventional term exists, according to Chinese calculations equal to 1 followed by 17 cyphers. Tibetan and Singhalese computations estimate one Asaṃkhyêa as equal to 1 followed

by 97 cyphers, whence Burnouf concluded that Asaṃkhyêa is the highest conventional sum constituted by the highest odd units (7 and 9), suggesting also that the two numbers 7 and 9 have some mystic meaning. (2.) Name of a class of kalpas (q. v.). Every Mahâkalpa (q. v.) consists, in every universe, of 4 Asaṃkhyêa kalpas, viz., the period of destruction (壞劫); the period of continued destruction or emptiness (空劫); the period of reproduction or formation (成劫); and the period of continued reproduction or settlement (住劫). Each of these Asaṃkhyêa kalpas is subdivided into 20 small kalpas (小劫).

ASANDJINI SATTVA or ARANGI SATTVA (Pâli. Asanga satta. Singh. Asanja satthaya. Tib. Sems tchan ldon tches mel) 無熱 lit. without heat. The 15th of the 18 Brahmâlôkas. The 6th region of the 4th Dhyâna.

ÂSÂLINÎ DHARMA S'ÂLÂ 奇特寺 lit. the odd monastery. A vihâra in Kharachar.

ASAT 妙無 lit. the incomprehensible nothing. A philosophical term.

ASITA (Singh. Kala dewala. Tib. Nap pò or Trang srong tsien po)

阿私陁 or 阿氏多 or 阿私 or 阿夷 explained by 無比 lit. peerless. A richi (仙) whom S'ākyamuni, in a former life, served as a slave. On S'ākyamuni's subsequent re-birth, Asita pointed out the lakṣaṇas (q. v.) on the child's body. One of the 18 Arhats (羅漢), worshipped in China, is called 'Asita, the Ārya of mount Ghridhrakûṭā.' See also Aklés'a and Tapasvi.

AS'MAGBHA (Pāli. Vadjira. Tib. Rdohi snid po i.e. essence of stone) 阿輪摩竭婆 or 阿舍摩揭婆 or 阿濕摩揭婆 explained by 石藏 lit. stone deposit, and by 琥珀 lit. amber. One of the Sap-taratna (q. v.), either amber (Ré-musat), or coral (Julien), or diamond (Burnouf), or emerald (Wilson).

AS'MAKÛTA 積石山 lit. stone heap mountain. The eastern border of the desert of Gobi.

AS'ÔKA (Pāli. Asoka or Pindassi. Singh. Asoka. Tib. Mya gnan med pa. Mong. Chasaling oughei Nom un khaghan) 阿恕迦 or 阿輪迦 or 阿育 explained by 無憂 lit. sorrowless. (1.) A king, described by Chinese texts as 'a Tchakravartin,

a grandson of Adjātas'atru'. The latter remark refers to Kālās'ôka (453 B. C.) and not to Dharm. ās'ôka who was the grandson of Tchandragupta (381 B. C.) and who reigned about 319 B. C. But the Chinese constantly confound these two. As'ôka, they say, gained the throne by assassination of his nearest relatives. Converted to Buddhism, through an Arhat whom he had boiled alive and who proved invulnerable, he became the Constantine of the Buddhist Church and distinguished himself by the number of vihāras and stūpas he erected. He is supposed to be identic with the Piyadasi whose edicts are found inscribed on pillars and rocks throughout India. His younger brother (correctly 'son') was Mahendra. In the 17th and 18th years of his reign the third synod was held by Mahāmaul-galyāyana. (2.) Name of a tree (無憂樹 lit. sorrowless tree) under which Mahāmāyā (q. v.) was delivered without pain. The Jonesia asoka.

AS'ÔKADATTÂ VYÂKARAṆA.

Title of two translations, viz., 無畏德菩薩會 by Buddhās'anta, A. D. 539, and 佛說阿闍世王女阿術達菩薩經 by Dharmarakṣa A. D. 317.

ASÔKA RÂDJA DJÂTAKA 阿育王傳 Title of a book.

ASÔKA RÂDJÂVADÂNA SÛTRA 阿育王譬喻經 Title of a translation, A. D. 317—420.

A'SÔKÂRÂMA 無憂伽藍 A vihâra in Pâtaliputra (q. v.), in which the third synod was held.

ASÔKA SÛTRA 阿育王經 Title of a translation by Saṃghapâla, A. D. 512.

ÂSRAVAKCHAYA (Pali. Asava saṃkhaya) lit. destruction of faults, 漏盡 or 盡漏 lit. finality of the stream. The Chinese explanation derives the term from the root s'ru (落 to drop) and supposes the word âs'rava to refer to 'the stream' of metempsychosis. Accordingly âs'ravakchaya, one of the 6 Abhidjñâs (q. v.), designates 'supernatural knowledge of the finality of the stream of life.'

ASURA (Singh. Asur. Tib. Lha ma yin or Lha min. Mong. Asuri) 阿脩羅 or 阿素羅 or 阿須倫 explained by 非天 lit. those who are not dēvas. The 4th class of sentient beings, the mightiest of all demons, titanic enemies of the dēvas.

AS'VADJIT (Singh. Assaji. Tib. Rta thoul) 阿湼婆持 or

阿說示多 or 阿說示 or 阿奢輸 explained by 馬勝 lit. horse tamer. (1.) A military title (v. Upasēna). (2.) Name of one of the first five followers of S'akyamuni.

AS'VAGHÔCHA (Singh. Assagutta) 阿湼縛婁沙 or 馬鳴 lit. a horse neighing. The 12th patriarch, a native of Benares, a noted antagonist of Brahmanism. He converted Kapimala, and is the author of a number of works. He is said to have died B.C. 327 (correct date about A. D. 100). His posthumous title is 切勝 lit. absolute conqueror. The earliest translation of any of his works was published in A. D. 405.

AS'VAGHÔCHA BODHISATTVA DJÂTAKA 馬鳴菩薩傳 Title of a book (abstract).

AS'VAKARṆA (Pali. Assakanna. Singh. Aswakarnua. Siam. Assakan) 阿輪割那 or 額湼縛羯拏 explained by 馬耳山 lit. horse ear mountain. The 5th of the 7 concentric circles of gold-hills (七金山), which surround Sumêru, 2,500 yôdjanas high and separated by oceans from the 4th and 6th circles. A Buddha, called 華光大帝 (lit. great ruler of glory and

light, title of the Chinese god of fire), and mentioned in a list of 1,000 Buddhas (of the last kalpa), is said to have lived on these mountains.

ÂS'VAYUDJA 頹涇縛庾闕

The first month of autumn.

ÂTALI 阿吒利 A province of the kingdom of Malva.

ATAPAS (Pâli. Atappa. Tib. Mi gdoung ba) 無煩 lit. without trouble. The 13th Brahmâlôka. The 5th region of the 4th Dhyâna.

ATATA 阿吒吒 The 3rd of the 8 cold hells; where the culprits' lips are frozen, so that they can but utter this sound, Atata.

ATCHALÂ 無厭足 lit. insatiable. Name of a Rakhasi.

ATIHÂRA 阿折羅 An Arhat of the kingdom of Andhra, founder of a vibhâra.

ATCHÂRYA or ATCHÂRIN 阿

遮利耶 or 阿闍梨 or

阿闍梨 or 阿祇利 or

闍梨 explained by 軌範師

lit. a teacher of morals, or by 能

糾正弟子行 lit. able to

elevate the conduct of one's dis-

ciples, or by 正行 lit. correct

conduct. (1.) A title of honour

given to those who have passed

through the novitiate. (2.) A series of duties obligatory for the

same.

ATCHINTYABUDDHACHAYA NIRDÊSA. Title of two translations by Bodhiruci, viz. 善德天子會 and 文殊師利所說不思議佛境界經 A. D. 693.

ATCHINTYAPRABHÂSA BODHISATTVA NIRDÊSA SÛTRA 不思議光菩薩所說經 Title of a translation by Kumâradjiva, A. D. 384—417.

ATHARVA VÊDA or ATHARVANA 阿闍婆拏 explained by 呪術 lit. magic incantations, or by 術論 lit. a S'âstra on magic, or by 覆災 lit. averting calamity by prayer. The 4th portion of the Vêda, containing proverbs, incantations and magic formulas. •

ATIGUPTA 阿地瞿多 explained by 無極高 lit. infinitely high. A native of Central India who (A. D. 630) introduced into China a Sûtra called 陀羅尼集經.

ÂTMA MADA 我慢 lit. selfish pride Spiritual selfishness.

ÂTMANÊPADA 阿答未涅槃 A conjugation, so called because the action is supposed to revert (pada) to oneself (âtman), e. g. dâ (to give), thus conjugated,

means 'to give to oneself, to take'.

ATYANVAKĒLA 阿點婆翅

羅 An ancient kingdom, the country near Corachie (Lat. 24° 51 N. Long 67° 16 E.)

AVABHĀSA 光德國 lit. the

kingdom of light and virtue. A fabulous realm in which Mahākāśyapa is to be reborn as Buddha.

AVADĀNA 阿波陀那 or

波陀 explained by **譬喻** lit. comparisons, or by **出曜** lit. illustrations. One of twelve classes of Sūtras, illustrating doctrinal points by the use of metaphors and parables, or stories.

AVADĀNA SŪTRA 出曜經

Title of a Sūtra by Dharmatrāta, translated A. D. 399. See also Dharmapada.

AVĀIVARTIKA (Tib. Phyr mi-

ltog pa) 不退轉 lit. not turning back (i. e. going straight to Nirvāṇa). An epithet of every Buddha.

AVĀIVARTYA SŪTRA or **AP.**

ARIVARTYA SŪTRA 阿惟越致遮經 Title of a translation by Dharmarakṣa, A. D. 284. See also Avivartita.

AVAKAN v. Invakan.

AVALŌKITĒS'VARA (Tib. Sgyan ras gzigs or Cénresig. Mong. Ergetu Khomsim, Chin. Kwan-

yin) or Āryāvalōkitēs'vara 阿喇哪婆盧羯帝爍鉢囉哪 or **亞畧巴魯幾多督勒呀** or **阿縛盧枳多伊涇代羅** or **耶**

婆盧吉帝 correctly explained by **觀自在** lit. on-looking (avalōkita) sovereign (is'vara). (1.) An Indian male divinity, unknown to Southern Buddhism, perhaps an ancient local deity of Southern India, adopted by the followers of the Mahāyāna School in India (especially in Magadha) and highly revered, from the 3rd to the 7th centuries, in conjunction with Mañḍjuśrī, as a Bodhisattva who, from of old, appeared on earth in a variety of places (but especially at Pōtala) and under numerous forms (but always as a male), saving for instance Siṃhala (q. v.) from shipwreck and generally acting as a sort of Saviour of the faithful, and bearing some similarities to Vishnu. (2.) The first male ancestor (Bhasrinpo) of the Tibetan nation, the principal tutelary deity of Tibet, adopted by Tibetan Buddhism under the name Padmapāṇi (i. e. lotus bearer or lotus-born) as an incarnation of Avalōkitēs'vara, and highly revered, in conjunction with Mañḍjuśrī (the representative of creative wisdom, corresponding with

Brahmā) and Vajrapāṇi (the representative of divine power, corresponding with Indra), as the representative of compassionate Providence (corresponding partly with Shiva), the controller of metempsychosis and special head of the present Buddhist church. The six mystic syllables *ōṃ maṇi padme hūṃ* (q. v.) are specially used to invoke this male deity, who is often represented with 11 heads (in 3 tiers) and 8 hands, and with the Shivaite necklace of skulls. He is supposed to have appeared on earth in various incarnations as the spiritual mentor of all believers, and especially to have been incarnate in the King of Tibet called Srong-tsan-gam-bo and in every successive Dalai Lama. The Tantra School of Tibet declared this Tibetan deity to be the Dhyāni Bodhisattva (spiritual reflex in the world of forms, produced by contemplation) of Amitābha Buddha. His special sanctuary is on mount Potala in Lhasa. (3.) A Chinese female deity, probably an ancient local goddess of mercy (and progeny), worshipped in China, before the advent of Buddhism, under the name Kwanyin and adopted by Buddhists as an incarnation of Avalokitēśvara (or Padmapāṇi). According to Chinese accounts, Kwanyin was the third daughter of 妙莊王

(v. Sūbhavyūha), a ruler of a northern kingdom, supposed to be identic with 莊王 Chwang-wang of the Chow dynasty (B. C. 696). She was so determined, it is said, to become a nun, that she absolutely refused to be married, even when put (by her father's order) to degrading duties in the convent. Her father ordered her to be executed with the sword, but the sword was broken into 1,000 pieces without hurting her. Her father then ordered her to be stifled, when her soul left the body and went down to hell, but hell forthwith changed into paradise. To save his hell, Yamā sent her back to life, whereupon she was miraculously transported, on a lotus flower, to the island of Pootoo (Potala), near Ningpo, where she lived for 9 years healing disease and saving mariners from shipwreck. Her father having fallen ill, she cut the flesh off her arms and made it into a medicine which saved his life. To show his gratitude, he ordered a statue to be erected in her honour, saying 全手全眼 'with completely formed (ts'uen), arms and eyes', but the sculptor misunderstood the order for 千手千眼 'with a thousand (ts'ien) arms and eyes,' whence it happened that a statue with a 1,000 eyes and 1,000 arms perpetuated her

memory, and she was henceforth known and revered as 千手 千眼大慈大悲觀音菩薩 'the Bodhisattva Kwanyin who has 1,000 arms and 1,000 eyes, great in mercy and great in compassion.' To identify Kwanyin as an incarnation of Avalôkites'vara, her name Kwanyin 觀音 was explained as meaning avalôkita (觀 lit. looking on) svara (音 lit. sound i.e. of prayers). She is also styled 觀世音自在 lit. the sovereign (ishvara) who looks on or regards (avalôkita) the sounds or prayers (svara), and, by abbreviation, 觀世自在 lit. the sovereign (ishvara) who looks on the world (avalôkita). Other epithets are 光世音 lit. sound of the world of light, and 觀尹 lit. on-looking controller (Kwanyin), which two epithets may be modern corrupt forms or archaic relics of her ancient name. Kwanyin is also styled 高王 (v. Abhyutgata rādja) lit. the august monarch, and as such regarded as the patron of those who are under criminal prosecution. Another title is 白衣大士 lit. white robed great scholar, and as such she is represented with a baby on her arm and worshipped

by people desiring progeny. She is also styled Bodhisattva (q. v.) and Abbayaṃdada (q. v.) Some Chinese texts confound Kwanyin with Maitrēya (q. v.), because the former is the predicted successor of Amitabha, whilst Maitrēya is to be the next Buddha to appear in this world. If other texts increase the confusion by identifying Kwanyin both with Maitrēya and with Pârqa Mâitrayani putra (q. v.), the explanation is likewise easy, for Kwanyin's title 大慈 (lit. great mercy) is likely to be confounded with that of Maitrēya viz. 慈氏 lit. family of mercy and with that of Pârqa viz. 滿慈子 lit. the son of full mercy. Some texts also assert that Kwanyin was 'the third son of the grihapati Anâtha piṇḍika of the bamboo garden Djêtavana near the Gridhrakûta mountain and was called Sudatta.' But as they add that this was but one of the many incarnations of Kwanyin, there is no contradiction in the statement, though it is based on a mistake, as Sudatta was the name of the father.

AVALÔKITES'VARA BODHISATTVA SAMANTAMUKHA-PARIVARTA 妙法蓮華經觀世音菩薩普門品經 Title of a translation, of

a chapter from the Saddharma puṇḍarīka, by Kumāradjīva (who translated the prose) A. D. 384—417, and by Dīṇānagupta (who translated the gāthās), A. D. 557—589.

AVALÔKITÊS'VARAIKÂDAS'A-MUKHA DHÂRAṆÎ. Title of two translations, viz. **佛說十一面觀世音神咒經** by Yaś'ogupta, A. D. 557—581, and **十一面神咒心經** by Hsuen-tsang, A. D. 656.

AVALÔKITÊS'VARA MÂTRI DHÂRAṆÎ **觀自在菩薩母陀羅尼經** Title of a book.

AVALÔKITÊS'VARA PADMA DJÂLAMÛLA TANTRA NÂMA DHÂRAṆÎ. Title of four books, viz. (1.) **千眼千臂陀羅尼神咒** (2.) **千手千眼姥陀羅尼身經** (3.) **千手千眼廣大圓滿無礙大悲心經** (4.) **秘密藏神咒經**.

AVANḌA **阿耨荼** An ancient kingdom, probably the modern district of Shekarpoor, Lat. 27° 36' N. Long. 69° 18' E.

ÂVANTIKHÂH (Tib. Srung pa vahi sde) **大不可棄子部** lit. the great School of the son who could not be abandoned. A

subdivision of the Sammatāḥ School, so called because its founder was, as a newborn babe, abandoned by his parents.

AVARAS'ÂILÂḤ (Singh. Seliyās) **阿伐羅墊羅** or **西山住部** lit. the School of the dwellers on the western mountain. A subdivision of the Mahāsaṅghikaḥ School.

AVARAS'ÂILÂ SAMGHÂRÂMA **阿伐羅墊羅僧伽藍** explained by **西山寺** lit. the monastery of the western mountain. A vihāra in Dhanakatchēka, built 600 B. C., deserted A. D. 600.

AVATAMS'AKA SÛTRAS **華嚴部** A subdivision of the Sûtra Piṭaka.

AVÂTÂRA **阿跋多羅** explained by **化生** lit. metamorphosis. The Brahminical idea of incarnation corresponding to anupapā-daka (q. v.)

ÂVÊNIKA DHARMA (Singh. Buddha dharma) **十八不共法** lit. 18 detached characteristics. The distinctive marks of a Buddha who is 'detached' from the imperfections which mark ordinary mortals.

AVIDDHA KARNA SAMGHARÂMA **阿避陀羯刺拏僧伽藍** or **不穿耳伽**

藍 lit. the monastery of those whose ears are not pierced. An ancient vihāra near Yôdhapati-pura.

AVIDYÂ (Singh. Awidyā. Tib. Ma rig pa) **無明** lit. absence of perception. The last (or first) of the 12 Nidānas (q. v.), viz. ignorance which mistakes the illusory phenomena of this world for realities.

AVILÔMA **羊毛** lit. a sheep's hair. A subdivision of a yôdjana.

AVÎTCHI (Singh. and Siam. Awichi. Tib. Mnar med) **河鼻旨** or **阿惟越致** or **阿毗至** or **阿鼻** or **阿毗** explained by **無間地獄** lit. uninterrupted hell. The last of the 8 hot hells, where the culprits die and are re-born without interruption (yet not without hope of final redemption).

AVIVARTITA (or **APARIVART. YA**) **SÛTRA** **不退轉法輪經** Title of a translation, A. D. 397—439. See also Val-pulya vyâbhāvivartita dharmatcakra sūtra.

AVRIHA (Singh. Awiha. Tib. Mi tchheba) lit. making no effort, **無想** lit. absence of thought. The 13th Brahmālôka. The 4th region of the 4th Dhyāna.

AYAMUKHA (or Hayamukha) **阿**

耶穆佐 An ancient kingdom, probably the region near Surajepoor, Lat. 26° 26' N. Long. 86° 16' E.

AYANA **行** lit. a march. A division of time, equal to 6 months.

AYATANA **阿也怛那** General term for the organs of sense. See Chādayatana and Vidyāna.

AYÔDHYÂ **阿踰陀** The capital of Kôs'ala, the head quarters of ancient Buddhism, the present Oude, Lat. 26° N. Long. 82° 4' E.

ÂYURVÊDA **阿由** explained by **命論** or **壽論** lit. the S'âstra of longevity. One of the Vêdas, a ritual to be used at sacrifices.

AYUTA (Tib. Ther hboom) **阿由多** or **那由他** explained by **百俱胝** lit. 100 kôti. A numeral, equal to 1,000,000,000.

B.

BADAKCHÂN **鉢鐸創那** or **巴達克山** A mountainous district of Tokhâra, the region near Gumber, Lat. 34° 45' N. Long. 70° E.

BAGHELÂN **縛伽浪** The country W. of the Bungee river, between Koondooz and Ghoree, Lat. 36° N. Long. 68° E.

BAHUDJANA 僕呼繕那

explained by 衆生 lit. all living beings.

BAKTRA 縛喝羅 or 縛喝

A city of Bactriana, once a nursery of Buddhism, A. D. 600 still famous for its sacred relics and monuments. The present Balkh, Lat. 36°48 N. Long 67°4 E.

BALA (Singh. Purnna) 婆羅

The sister of the girl Ananda (Singh. Sujata) who supplied S'ākyamuni with milk.

BALĀ or Pantohabalāni (Singh.

Balayas) 五力 lit. five powers, with the note 'bala signifies 制止 lit. to limit, to stop.' One of the categories forming the 37 Bodhi pakchika dharma (q. v.), embracing (1.) the power of faith, v. S'raddhābala, (2.) the power of energy, v. Viryābala, (3.) the power of memory, v. Smritibala, (4.) the power of meditation, v. Samādhībala, and (5.) the power of wisdom, v. Pradjñābala. See also under Indriya.

BĀLĀDITYA 婆羅阿迭多

explained by 幼日 lit. the early sun. A king of Magadha, protector of Buddhists, who, if identic with Balihita, reigned A. D. 191.

BĀLAPATI 薄羅鉢底

Name of an ancient Kingdom of India.

BĀLAPRITHAGDJANA

(Pāli. Balaputhudjdjana) 婆羅

必利他伽闍那 or 婆

羅必栗託佉那 explained

by 小兒別生 lit. a lit-

tle child born apart, or by 愚

異生 lit. born a fool and dif-

fering (sc. from the saints). A

designation of unbelievers.

BALI 婆稚 explained by 有縛

lit. one who has ties (sc. of re-

lationship). Name of a king of

Asuras.

BĀLUKĀ 跋祿迦

An ancient

kingdom of eastern Turkestan,

the present Aksu, Lat. 40°7 N.

Long. 89°29 E.

BANDUPRABHA 親光

Author

of the Buddhabhūmi Sūtra S'ā-

tra.

BARUKATCHĒVA 跋祿

羯咄婆

An ancient kingdom

in Gujerat, S. of the Nerbudda,

near Barocho, Lat. 21°44 N.

Long. 72°56 E.

BĀS'PAH (Tib. Bhachbah or

Phaggs pa lama) 八思巴 or

帕克斯巴 or 巴思巴 or

拔合思巴 or 拔思發

or 發思八 A S'ramaṇa of

Tibet (土波), teacher and

confidential adviser of Kublai

Khan, who appointed him head

of the Buddhist church of Tibet (A. D. 1,260). He is the author of a manual of Buddhist terminology (彰所知論) and translated another work into Chinese. He constructed (A. D. 1,269) for the Mongol language an alphabet and syllabary borrowed from the Tibetan and known by the term Horyik, for which, however, the Lama Tsordjosen subsequently (A. D. 1307—1311) substituted another alphabet, based on that of S'ākya-pandita.

BAYANA 梵衍那 An ancient kingdom and city in Bokhara, famous for a statue of Buddha (entering Nirvāṇa), said to have been 1,000 feet long. The present Bamyān, Lat 34°50 N. Long. 67°40 E.

BHADANTA (Pāli. Bhanta) 婆檀陀 explained by 大德 lit. great virtue. A title of honour (like Reverend) given to priests (especially of the Hināyana School).

BHADRA (Pāli. Bhaddha) 跋達羅 or **跋陀** explained by 善 lit. virtuous, or by 賢 lit. a sage. (1.) An epithet of every Buddha. (2.) Name of tree. (3.) Name of the realm in which Yas'ōdharā is to be reborn.

BHADRAKALPA (Pāli. Bhaddha Kappa. Siam. Phattakala) 賢劫

lit. the kalpa of the sages. A designation for the kalpa (q.v.) of stability, so called because 1,000 Buddhas (sages) appear in the course of it. Our present period is a Bhadrakalpa and 4 Buddhas have already appeared. It is to last 236 million years, but over 151 million years have already elapsed.

BHADRAKALPIKA SŪTRA 賢劫經 Title of a translation by Dharmarakṣa, A.D. 300.

BHADRAKĀ RĀTRĪ 佛說善夜經 Title of a translation A.D. 701.

BHADRA KĀTCHANĀ v. Yas'ōdharā.

BHADRA MĀYĀKĀRA PARIPRITCHCHĀ. 幻士仁賢經 by Dharmarakṣa, A.D. 265—316, and **授幻師跋陀羅記會** by Bodhiruci, A.D. 618—907.

BHĀDRAPADA 娑達羅鉢陀 Name of the last month of summer.

BHADRAPĀLA 跋陀婆羅 or **跋陀波羅** A Bodhisattva who, with 500 others, alighted S'ākyamuni in a former life, but was afterwards converted and became Buddha.

BHADRAPĀLA S'RECHTHI

PARIPRITCHCH'Â. Title of two translations, viz. 賢護

長者會 by Džānagupta, A.

D. 596, and 大乘顯識經

by Divākara and others, A.D. 680.

BHADRAPĀLA SŪTRA 拔陂

菩薩經 Title of a translation

by Lokalakcha.

BHADRA RUTCHI 跋陀羅

樓支 explained by 賢愛

lit. good and loving. A priest

of Parvata whose disputation

with a Brahman was cut short

by the latter sinking down into

hell.

BHADRATCHARĪ PRANID.

HĀNA 普賢菩薩行願讚

Title of a translation by Amog-

havadjra, A. D. 746—771.

BHADRA VIHĀRA 跋達羅

毗訶羅 explained by 賢寺

lit. the monastery of sages. A

vihāra in Kanyākubdja.

BHADRAYĀNĪYĀH or Bhadra-

putriyāh 跋陀與尼與部

or 賢部 lit. the School of

Bhadra, or 賢乘部 lit. the

School of the conveyance of

Bhadra, or 賢胄部 lit. the

School of the descendants of

Bhadra. A School founded by

a famous ascetic called Bhadra.

BHADRIKA or Bhadraka (Pāli.

Bhaddaji. Tib. Ngang zen or

Ming zan) 跋提梨迦 or

跋提離 or 跋提 A son of

Amritōdana, one of the first 5

disciples of S'ākyamuni.

BHAGAI 字伽夷 A city S. of

Khofen, famous for a statue ex-

hibiting all the lakchapāni (q.v.)

BHAGĀRĀMA (lit. the arāma, or

dwelling, of the god Bhaga) 瞿

盧薩謗 Grosapam or Kar-

sana (Ptolemy), the capital of

Kapis'a, the modern Begrām.

BHAGAVADDHARMA 伽梵達

摩 or 尊法 lit. honourable

law. A S'ramana of western In-

dia who translated into Chinese

a popular work in honour of

Avalōkitē'svara.

BHAGAVAT or Bhagavan (Pāli.

Bhagavā. Singh. Bagawa. Siam.

Phakhava. Tib. Btsham ldan

das) 婆嚩訶帝 or 婆葛

幹諦 or 薄伽梵 or 婆

伽婆 An epithet, 'the man of

virtue (or merits)', given to every

Buddha.

BHĀNĪ 嚩尼 or 婆尼 A mi-

nister of S'as'aṅka.

BHĀRYĀ 婆利耶 A wife.

BHASKARA VARMA 婆塞

羯摩伐摩 explained by

日胄 lit. armour of the sun.

A king of Kāmarupa, a descend-

ant of Nariyana Dēva.

BHAVA (Singh. Bhawa) 有 lit. existence. One of the 12 Nid. ānas, existence, as the moral agent that assigns every individual to one or other of the Trāilōkya (三有 lit. three modes of actual existence). The creative cause of Bhava is Upādāna. Its consequence is Djāti.

BHAVASAṅGRĀMITA SŪTRA. Title of 3 translations, viz. (1.)

大方等修多羅王經 by Bodhirutchi, A. D. 386—534;

(2.) **佛說轉有經** by Buddhas'ānta, A. D. 539; (3.)

佛說大乘流轉諸有經 A. D. 518—907.

BHAVA VIVĒKA 髮毗吠伽 or **清辯** lit. clear argument.

A disciple of Nāgārdjuna, who retired to a rock cavern to await the coming of Maitrēya. Author of the **大乘掌珍論** Mahāyānatālaratna S'āstra, translated by Huen-tsang, A.D. 648.

BHĒCHADJYAGURU VAIDŪR-YAPRABHĀSA PŪRVAPRANIDHĀNA 藥師瑠璃光
如來本願功德經
Title of a translation by Huen-tsang, A. D. 650. See also Saptatathāgata pūrvapragādhāna viś'ēchavistara.

BHĒCHADJYAGURU PŪRVAPRANIDHĀNA 藥師如來

本願經 Title of a translation by Dharmagupta, A. D. 615.

BHĒCHADJYA RĀDJA 藥王 lit. the medical king. A disciple of S'ākyamuni. See also Survasattvapriyadars'ana and Vimalagarbha.

BHĒCHADJYARĀDJA BHĒCHADJYASAMUDGATA SŪTRA 佛說觀藥王藥上二菩薩經 Title of a translation by Kālayas'as, A. D. 424.

BHĒCHADJYA SAMUDGATA 藥上菩薩 lit. the superior medical Bodhisattva. A disciple of S'ākyamuni. See also Vimalanātra.

BHICHMAGARDJITA GHŌCHASVARA RĀDJA 威音王 lit. the king of grave utterance. The name under which numberless Buddhas successively appeared, in Mahāsambhava, during the Vinirbhōga Kālpa.

BHIKCHU (Pāli. Bhikkhu. Singh. Bhikhu. Tib. Dgeslong. Mong. Gelong) **比丘** or **苾芻** explained by **乞士** lit. mendicant scholars or by **釋種** lit. followers of S'ākya. (1) A fragrant plant, emblem of the virtues of a religious mendicant. (2) Two classes of S'ramāṇas (q. v.), viz. esoteric mendicants (**內乞**) who control their nature by the

law, and exoteric mendicants (外乞) who control their nature by diet. Every true Bhik-chu is supposed to work miracles.

BHIKCHUNĪ (Tib. Dge along ma, or Ani. Mong. Tshibaganza) 比丘尼 or 苾芻尼 Female

religious mendicants who observe the same rules as any Bhikchu.

BHIKCHUNĪ PRATIMOKCHA SŪTRA 十誦律比丘尼

戒經 Title of a compilation by Fa-hien.

BHIKCHUNĪ SAṂGHĪKAVIN-AYA PRATIMOKCHA SŪTRA

比丘尼僧祇律波羅

提木叉戒經 Title of a translation by Fa-hien and Bhud-dhabhadra, A. D. 414.

BHĪMĀ 毗摩 or 毘 (1.) Name

of S'iva's wife (the terrible). (2.)

A city, W. of Khoten, possessing a statue (of Buddha) said to have transported itself thither from Udyāna.

BHŪROM 嚩囉 An exclama-

tion, frequently occurring at the beginning of mantras (q. v.), probably in imitation of Bhra-manic mantras which begin by invoking bhūr (earth), bhuvah (atmosphere) and svar (heaven). Perhaps a contraction of bhūr (earth) and om (q. v.)

BHŪTA 部多 explained by 自生 lit. spontaneous generation, or by 化生 lit. born by transformation.

BHŪTAS 鋪多 Heretics who besmeared their bodies with ashes. Probably a Shivaitic sect.

BIMBISĀRA or Bimbasāra or Vimbasāra (Singh. Bimsara. Tib. Srenika, or Gzugs tshan sningpo. Mong. Margisiri amogo langa ouile dukchi, or Tsoktsasun dahirūkon)

頻毗娑羅 or 頻婆娑羅 or 蔣沙王 explained by 影堅 lit. a shadow (rendered)

solid, or by 瓶沙 lit. the sand of a vase. A King of Magadha, residing at Rādjagriha, converted by S'ākyamuni, to whom he gave the Vēṇuvana park. He was murdered by his son Adjāta-s'atru.

BIMBISĀRA RĀDJA SŪTRA.

Title of 2 books, viz. (1.) 頻毗

娑羅王詣佛供養經

and (2.) 蔣沙王五願經

BODHI or Sambodhi (Tib. Byang

cub) 菩提 explained by 道

lit. intelligence, or by 正覺 lit.

(the act of keeping one's mind)

truly awake, in contradistinction

from Buddhi (the faculty of intel-

ligence). That intelligence or

knowledge by which one becomes

a Buddha or a believer in Bud-

dhism. See also Bodhi pakohika dharma.

BODHIDHARMA 達摩大師

The 28th Indian (1st Chinese) patriarch, originally called Bodhitarā (菩提多羅). He was a Keshatriya by birth, being the son of a king of southern India. His teacher Panyatara (般若多羅) gave him the name Bodhidharma to mark his understanding (bodhi) of the law (dharma) of Buddha. Bodhidharma brought the almsbowl of Śākyamuni (v. pātra) to China (9th moon, 21st day, A. D. 520), visited Canton, and then Lohyang, where he remained engaged in silent meditation for 9 years, being thenceforth known as 'the wall-gazing Brahman' (壁觀婆羅門). He is supposed to have died circa A. D. 529.

BODHIDRUMA or Bodhivrikha

菩提樹 lit. bodhi-tree, or

道樹 lit. tree of intelligence,

or 卑鉢羅 lit. pippala, or

賓撥梨力叉 lit. pippali

vrikha, or 阿濕喝馳波

力叉 lit. asvā'stha vrikha.

The tree (*Ficus religiosa*) under which Śākyamuni did 7 years' penance, and under which he became Buddha. This tree, originally 400 (Chinese) feet high, and 50 feet high when Hsien-

tsang saw it (A. D. 629—645), still exists, 2 miles S. E. of Gayā, on the left bank of the Nāiranjana. Cuttings of this tree, which is considered to be a symbol of the spread and growth of Buddhism, are planted in China in front of monasteries and temples. Fah-hien (A. D. 399—414) mistook this tree for a palmtree (v. Patra), with which the Bodhi tree is now generally identified in China.

BODHILA 佛地羅 A native of Cashmere, author of the *Tattva sañchaya s'āstra* (集真論) belonging to the Mahāsaṃghikāh School.

BODHIMANḌA (Singh. Bodhiman-
dala) 菩提道場 lit. the platform of bodhi, or 道場 lit. the platform of intelligence, or 金剛坐 lit. the diamond throne (*vajrāsana*). The terrace, said to have raised itself out of the ground, surrounding the Bodhidruma, where all Bodhisattvas sit down when about to become Buddhas. This ground, said to be as solid as diamond, is believed to form the navel (centre) of the earth.

BODHIRUTCHI 菩提留支
or 菩提流支 or 流支
explained by 覺希 lit. understanding and hope, or by 道

希 lit. intelligence and hope.

(1.) A S'ramaṇa of northern India, who arrived in Lohyang A. D. 508, and translated some 30 works. (2.) Cognomen of Dharmarutchi (q. v.)

BODHISATTVA (Pali. Bodhisatto.

Singh. Bodhisat, Siam. Phothisat.

Tib. Byang cub sems dpa) lit. he

whose essence (sattva) has be-

come intelligence (bodhi) 菩提

薩埵 or 𑖀𑖦𑖫𑖞 薩督呀

or 扶薩 or 菩薩 explained

by 覺有情 lit. knowledge

in possession of one's affections or

by 道心 lit. the mind of intel-

ligence. The third class of saints

who have to pass only once more

through human life before becom-

ing Buddhas, including also those

Buddhas who are not yet perfected

by entering Nirvāṇa (v. Mahāsatt-

vas). One of the three means of

conveyance to Nirvāṇa (v. Tri-

yāna), compared with an ele-

phant fording a river.

BODHISATTVA BODHIDRUMA

SŪTRA 菩薩道樹經

Title of a book.

BODHISATTVA BUD-

DHĀNUSMRĪTĪ SAMADHI

佛說菩薩念佛三

昧經 Title of a translation, A.

D. 462.

BODHISATTVA PĪṬAKA 菩薩

藏經 A section of the Tripiṭaka,

sūtras treating on the state of a Bodhisattva.

BODHISATTVA PĪṬAKA

SADDHARMA SŪTRA 佛說

大乘菩薩藏正法經

Title of a translation by Dhar-

marakeha, A. D. 1004—1058.

BODHISATTVA PĪṬAKA

SŪTRA 菩薩藏會 Title of

a translation by Hsuen-tsang, A.

D. 645.

BODHISATTVA PĪṬAKĀVAT-

AṂSAKA MAṆDJUS'RĪ

MULA GARBHA TANTRA

大方廣菩薩文殊師

利根本儀軌經 Title of

a translation, A. D. 980—1001.

BODHISATTVA TCHARYĀ

NIRDĒS'A. Title of two trans-

lations, viz. 菩薩善戒經

by Guṇavarman, A. D. 431, and

菩薩地持經 by Dhar-

marakeha, A. D. 414—421.

BODHIVAKCHO MAṆDJUS'RĪ

NIRDĒS'A SŪTRA 佛說大

乘善見變化文殊師

利問法經 Title of a trans-

lation, A. D. 980—1001.

BODHI VIHĀRA 菩提寺 lit.

the temple of intelligence. A

favourite name, given to many

monasteries.

BODHIVRIKCHA v. Bod-

hidruma.

BODHYANGA (Pali. Saṃbodhiana.

Singh. Bowdyānga) **七菩提分** or **七覺分** lit. seven divisions of bodhi, or **七覺支** lit. seven branches of understanding. One of the 37 categories of the Bodhi pakchika dharma, comprehending 7 degrees of intelligence, viz: (1.) memory v. Smṛiti; (2.) discrimination v. Dharma pravitchaya; (3.) energy v. Virya; (4.) joy v. Prīti; (5.) tranquillity v. Pras'rabdhi; (6.) ecstatic contemplation v. Samādhi; (7.) indifference v. Upēkohā.

BOLOR 鉢露兒 or **鉢露羅** A kingdom, N. of the Indus, S. E. of the Pamir, rich in minerals. The modern Balti, or Little Tibet (by the Dards called Palalo). It is to be distinguished from the city Bolor in Tukhāra.

BRAHMA (Siam. Phrom. Tib. Tehangs. Mong. Esun tegri) **婆羅吸摩** or **婆羅賀磨** or **梵覽摩** or **梵天王** or **梵王** or **梵** explained by **一切衆生之父** lit. the father of all living beings. The first person of the Brahminical Trimurti, adopted by Buddhism, but placed in an inferior position, being looked upon, not as creator, but as a transitory dēvata whom every saint, on obtaining bodhi, surpasses.

BRAHMA DJĀLA SŪTRA. Title

of two translations, viz. **佛說梵網六十二見經** A. D. 222—280, and **梵網經** by Kumāradjiva, A. D. 406.

BRAHMADATTA 梵摩達 or **梵授** lit. gift of Brahma. (1.) A king of Kanyākubdja. (2.) A king of Varānas'ī, father of Kā's'yapa. (3.) Same as Brahmān-andita.

BRAHMADHVADJA 相梵 lit. Brahma's figure. A fabulous Buddha, whose domain is S. W. of our universe, an incarnation of the 8th son of Mahābhīdja djanā bhībhā.

BRAHMAKALA 梵迦羅 Name of a mountain.

BRAHMAKĀYIKAS (Siam. Phrom. Tib. Tshangs hkhor) **梵迦夷天** or **梵天** lit. the dēvas of Brahma. The retinue of Brahma.

BRAHMĀKCHARAS 梵字 or **梵書** lit. Brahma's writing. Pāli or Sanskrit, the former being considered by Chinese writers the more ancient system, both as a written and spoken language.

BRAHMALŌKA 梵天 lit. the heavens of Brahma, or **世主天** lit. the heavens of the ruler of the world. Eighteen heavenly mansions constituting the world

of form (v. Rāpadhāta) and divided into 4 regions of contemplation (v. Dhyāna). Southern Buddhism knows only sixteen. Northern Buddhists added Puṅgyaprasava and Anabhraka.

BRĀHMAṆA (Tib. Bram ze) 跋

濫摩 or 婆羅門 explained by 淨行 lit. pure walk. (1.)

A term of social distinction (姓 lit. clan), the caste of Brahmanas. (2.) A religious term, designating a man whose conduct is pure.

BRĀHMĀNANDITA 梵豫 lit.

lit. Brahma's elephant. A king of Vaisālī, who had 1000 sons, also called Brahmadatta.

BRĀHMAṆAPURA 婆羅門

邑 A city, N. E. of the capital of Malava.

BRĀHMAṆARACHTRA 婆羅

門國 or 梵摩難國 lit. the kingdoms of the Brahmanas.

A general name for India.

BRĀHMAṆARACHTRA RĀDJA

SŪTRA 佛說梵摩難國王經 Title of a book.

BRAHMAPARICHADYĀH

梵衆 lit. the assembly of the Brahmas. The 1st Brahmālōka.

The 1st region of the 1st Dhyāna.

BRAHMAPURA 婆羅吸摩

補羅 explained by 女國 lit.

the woman-kingdom. A kingdom of northern India, the dynastic title of which was entailed upon the female line exclusively. Its capital was situated near Sirenugur, Lat 30°10' N. Long 78°46' E.

BRAHMA PURŌHITAS 梵輔

lit. the attendants of Brahma. The 2nd Brahmālōka. The 2nd region of the 1st Dhyāna.

BRAHMA SAHAŚIPATI

or Mahabrahma sahāśpati 梵摩

三鉢天 or 堪忽界王

lit. lord of the world of patient suffering. A title of Brahma, as ruler of the Sahalōkadhātu.

BRAHMATCHĀRI 梵志

explained by 淨裔 lit. descendants of purity. (1.) A young Brahman. (2.) A Buddhist ascetic, irrespective of caste or descent.

BRAHMĀVADĀNA SŪTRA 佛

說梵魔喻經 Title of a book.

BRAHMA VASTU 梵章 Title

of a syllabary, in 12 parts.

BUDDHA (Siam. Phutthò. Tib.

Sangs rgyas. Mong. Burchan)

浮圖 or 佛陀 or 勃塔

ro 母馱 or 沒馱 or 佛

explained by 覺 lit. awake (understanding). (1.) The first person of the Triratna. (2.) The

highest degree of saintship, Bud-

dhāship. (3.) Every intelligent person who has broken through the bondage of sense, perception and self, knows the utter unreality of all phenomena, and is ready to enter Nirvāṇa.

BUDDHABHADRA 佛陀跋多羅 or **佛馱跋陀羅** explained by **覺賢** lit. intelligent sage. (1.) A native of Kapilavastu, a descendant of Amritōdana Rājā, who came to China A. D. 406, introduced an alphabet of 42 characters and translated and composed many books. (2.) A disciple of Dharmakōcha, whom Hiuen-tsang (A. D. 630-640) met in India.

BUDDHABHŪMI SŪTRA 佛說佛地經 Title of a translation by Hiuen-tsang. A. D. 645.

BUDDHABHŪMI SŪTRA S'ĀSTRA 佛地經論 A commentary on the preceding work, translated by Hiuen-tsang A. D. 649.

BUDDHADĀSA 佛陀馱索 explained by **覺使** lit. envoy of intelligence. A native of Ayamukha, author of the Mahāvibhāṣa s'āstra.

BUDDHADHARMA same as Avēnikadharma.

BUDDHADJIVA 佛陀什 explained by **覺壽** lit. intelligence and longevity. A native

of Cabul, who arrived in China A. D. 423 and translated 3 works.

BUDDHAGAYĀ v. Gayā.

BUDDHAGUPTA 佛陀毘多 explained by **覺蜜** lit. honey of intelligence, and by **覺護** lit. protection of intelligence. A king of Magadha, son and successor of S'akrāditya.

BUDDHA HRIDAYA DHĀRAṆĪ Title of two translations, viz. **諸佛心陀羅尼經** by Hiuen-tsang A. D. 650, and **諸佛心印陀羅尼經** of later date.

BUDDHAKCHĒTRA (Singh. Buddhasētra. Siam. Puthakhet. Tib. Sangs rgyas kyi zing) **紇差恒羅** or **差多羅** or **刹恒利耶** or **佛刹** explained by **佛土** lit. the land of Buddha, or by **佛國** lit. the kingdom of Buddha. The sphere of each Buddha's influence, said to be of fourfold nature, viz. (1.) the domain where good and evil are mixed **淨穢雜居土**; (2.) the domain in which the ordinances (of religion) are not altogether ineffectual **方便有餘土**, though impurity is banished and all beings reach the state of S'rāvaka and Anāgāmin;

(3.) the domain in which Buddhism is spontaneously accepted and carried into practice **自受用土**, where its demands are fully responded to **實報土**, and where even ordinary beings accept and carry them into practice **他受用土**; (4.) the domain of spiritual nature **法性土**, where all beings are in a permanent condition of stillness and light **常寂光土**.

BUDDHAMITRA 伏馱密多
or **佛陀密多** The 9th Indian patriarch, a native of northern India, by birth a Vāis'ja, author of the **五門禪經要用法** *Pañcadvāra dhyāna sūtra mahārtha dharma*, and therefore styled *Mahādhyānaguru* (great teacher of contemplation). He died B. C. 487.

BUDDHANANDI 佛陀難提
The 8th Indian patriarch, a native of Kamarūpa and descendant of the Gantama family.

BUDDHAPĀLI 佛陀波利
explained by **覺護** lit. guarded by intelligence. (1.) A disciple of Nāgārdjuna and founder of a subdivision of the Madhyamika School. (2.) A native of Cabul who translated (A. D. 676) a Dhāraṇī into Chinese.

BUDDHAPHALA 佛果 lit. the fruit of Buddha. The fruition of Arhatsip or Arhattivaphala.

BUDDHAPIṬAKA NIGRAHANĀMA MAHĀYĀNA SŪTRA 佛藏經 Title of a translation by Kumāradjiva, A. D. 405.

BUDDHASAṆGHATI SŪTRA 諸佛要集經 Title of a translation by Dharmarakcha, A. D. 265—316.

BUDDHASĀNTA 佛陀扇多
explained by **覺定** lit. fixed intelligence. A native of Central India, who translated some 10 works into Chinese, A. D. 524—550.

BUDDHASIMHA 佛陀僧訶
explained by **師子覺** lit. a lion's intelligence (i. e. supreme intelligence). (1.) A disciple of Asaṅgha. (2.) An epithet of Buddhochinga (q. v.)

BUDDHAS'RĪDĜĀNĀ 覺吉祥 lit. the good omen of intelligence. A Bodhisattva, author of the **集大乘相論** *Mahāyāna lakṣaṇasaṃgrhīti śāstra*.

BUDDHATCHARITA KĀVYA SŪTRA 佛所行讚經
A narrative of the life of S'ākya-muni by As'vaghōṣa, translated by Dharmarakcha A. D. 414—421.

BUDDHATCHARITRA 佛本

行集經 Title of a history of Śhākyamuni, translated by Dñānagupta, A. D. 587.

BUDDHATCHHĀYĀ 佛影 lit.

the shadow of Buddha. The shadow of Śhākyamuni, exhibited in various places in India, but visible only to those 'whose mind is pure'.

BUDDHATRĀTA 佛陀多羅

多 or **佛陀多羅** explained by **覺救** lit. intelligent saviour. (1.) Name of an Arhat, of the Sāṃmatīya School. (2.) A native of Cabul, translator of the **大方廣圓覺修多羅了義經** Mahāvaiṣṭhā pūrṇabuddha sūtra prasannārtha sūtra (circa A. D. 650).

BUDDHAVANAGIRI 佛陀伐

那山 A mountain near Rājagṛha. Śhākyamuni once lived in one of its rock caverns.

BUDDHAVARMA 浮陀跋

摩 or **佛陀跋摩** explained by **覺鎧** lit. cuirass of intelligence. A native of India, co-translator of the **阿毘曇**

毗婆沙論 Abhidharma vibhāṣā s'āstra, A. D. 437—439.

BUDDHĀVATĀṆSAKA MAHĀVAIPULYA SŪTRA 大方

廣佛華嚴經 Title of a translation by Buddhābhaddra and others, A. D. 418—420.

BUDDHAYAS'AS 佛陀耶舍

explained by **覺明** lit. intelligent and bright. A native of Cabul, translator of 4 works, A. D. 403—413.

BUDDHOCHINGA 佛圖澄

A native of India, also styled Buddhasiṃha, who propagated Buddhism in China (about 348 A. D.) with the aid of magic.

BUDDHŌCHNĪCHA 佛頂骨

The skullbone of Śhākyamuni, an object of worship (v. Uchpīcha).

BUKHARA 捕喝 or **捕揭**

The present Bokhara, Lat. 39°47' N. Long. 64°25' E.

C.

CHAḌABHIDJÑĀS v. Abhidjñā.

CHAḌAKCHARA VIDYĀMANTRA. Title of 3 translations, viz.

- (1.) **六字神咒經** by Bodhirutchi, A. D. 693, (2.) **六字咒王經** A. D. 317—420, and (3.) **六字神王經** A. D. 502—557.

CHAḌĀYATANA (Singh. Wēd-anākbando. Tib. Skye mtchhed)

六呵也怛那 or **六處** lit. 6 dwellings or **六入** lit. 6

entrances or 六塵 lit. six
gropes. One of the 12 Nidā-
nas; sensation, the objects of sen-
sation, the organs of sensation
(eye, ear, nose, tongue, body,
mind).

CHADPÂDÂBHIDHARMA 六
足阿毗曇摩 Title of a
philosophical work.

CHADUMÂN 忽露摩 A dis-
trict of Tukhâra, on the upper
Oxus.

CHAGHNÂN 尸葉尼 A dis-
trict E. of Chadumân.

CHANNAGARIKÂH 山拖那
伽梨柯部 or 六城部
lit. the School of 6 cities. A
philosophical School.

CHANMÛKA 商莫迦 A Bod-
hisattva, famous for filial piety.

CHANMUKHI DHÂRAṆÎ 佛
說六門陀羅尼經
Title of a translation by Huen-
tsang, A. D. 645.

CHARAKA 沙落羅 A mon-
astery in Kapisa.

D.

DÂGOBA v. Stâpa.

DAKCHINÂ (lit. the right, south)
達攏拏 or 馱器尼 or
達親國 or 檀覲 The Dec-
can, S. of Behar, often confound-
ed with 大秦國 Syria.

DAKCHINÂYANA 南行
lit. course (of the sun) to the
south. A period of 6 months.

DAKCHINAKÔSALA v. Kôsala.

DAMAMÛKA NIDÂNA SÛTRA
(Mong. Dsanglun) 賢愚因緣
經 Title of a translation (lit. the
sûtra of the causes of wisdom
and foolishness), A. D. 445.

DÂNA 檀那 or 怛那 explain-
ed by 布施 lit. exhibition of
charity. The first of the 6
Pâramitâs, charity, as the motive
of alms, sacrifices, self-mutilation
and self-immolation.

DÂNAPÂLA 施護 lit. donor of
salvation. A native of Udyâna,
who translated into Chinese some
111 works and received (A. D.
982) from the Emperor the
title 顯教大師 lit. great
scholar and expositor of the faith.

DÂNAPATI 檀越 lit. by charity
crossing (the sea of misery) or
施主 lit. sovereign of charity.
A title given to liberal patrons of
Buddhism.

DÂNATAKA ÂRANYAKA 檀
那陀迦阿蘭若 Hermits
living on the seashore or on
half-tide rocks.

DANTAKÂCHṬHA 憚𩇛家瑟
託 explained by 齒木 lit.

D. 332, (4.) 大明度無極經

A. D. 222-280, (5.) 佛母出生三法藏般若波羅蜜多經 by Dānapāla, A. D. 980-1,000.

DAS'ATCHAKRA KCHITIGARBHA. Title of two translations, viz., (1.) 大乘大集地藏十輪經 A. D. 651, and (2.) 佛說大方廣十輪經 A. D. 397-439.

DELADĀ (Singh. Dalada) 佛齒 lit. Buddha's tooth. A sacred relic, the left canine tooth of S'ākyamuni.

DĒVA (Singh. Dewa. Tib. Lha. Mong. Tegli) 提婆 explained by 梵天人 lit. inhabitants of the Brahmalōkas, or by 天神 lit. spirits of heaven. (1.) General designation of the gods of Brahminism, and of all inhabitants of the Dēvalōkas who are subject to metempsychosis. (2.) Name of the 15th patriarch, a native of southern India, a disciple of Nāgārdjuna, also called Dēvabodhisattva 提婆菩薩 and Ārya Dēva 聖天, and Nīlanētra 青目 (lit. azure eye) or 分別明 (lit. distinguishing brightness), author of 9 works, a famous antagonist of

Brahminism.

DĒVADARS'ITA or Dēvadis'tha (Singh. Dēvadahe) 天臂城 The residence of Suprabuddha.

DĒVADATTA (Singh. Dewadatta. Tib. Lhas byin or Hlan dshin. Mong. Tegli Oktigā) 提婆達多 or 調達 explained by 天授 lit. gift of dēvas. The rival and enemy of S'ākyamuni, an incarnation of Asita, swallowed up by hell, worshipped as Buddha by a sect, up to 400 A. D., supposed to reappear as Buddha Dēvarādja (天王) in an universe called Dēvasōppāna (天道).

DĒVĀLAYA (Singh. Dewala) 天祠 lit. shrine of a dēva. Name of all brahminical temples.

DĒVALŌKA (Singh. Dewaloka. Tib. Lha yul) 天 lit. heaven or 天官 lit. mansion of dēvas. The 6 celestial worlds, situated above the Māru, between the earth and the Brahmalōkas. See Tchatur mahārāja kalyikas; Trayastriṃśas; Yama; Tūchita; Nirmanarati; Parānirmita.

DĒVĀNAGARI 天迦盧 explained by 西藏梵字 lit. Indian characters used in Tibet, or by 神字 lit. the writing of dēvas. See under

Sanskrita.

DĒVAPRADJĀ 提雲般若
or **提曇陀若那** explained by **天智** lit. wisdom of a dēva. A native of Kustana who translated 6 works into Chinese.

DĒVAS'ARMAN 提婆設摩
A Sthavira, author of two works (in which he denied the existence of both ego and non-ego), who died 100 years after Śākyamuni.

DĒVASĒNA 提婆犀那 explained by **天軍** lit. army of dēvas. An Arhat who could transport himself and others into Tūchita.

DĒVATĀ SŪTRA 天請問經
Title of a translation by Hīnentsang, A. D. 648.

DĒVATIDĒVA 天中天 lit. the dēva among dēvas. The name given to Siddharta (v. Śākyamuni), when, on his presentation in the temple of Mahēśvara (Śiva), the statues of all the gods prostrated themselves before him.

DEVĒNDRA SANAYA 天主教法 lit doctrinal method of the lord of dēvas. A work (on royalty), in the possession of a son of Rādja balēndrabēta.

DĒVĪ (Singh. Dewi) 提鞞 explained by **天女** lit. a female dēva. Same as 'Apsaras.

DHANADA v. Vāis'ramaṇa.

DHANAKATCHĒKA 獸那羯

磔迦 An ancient kingdom in the N. E. of modern Madras presidency.

DHANU 弓 lit. a bow. A measure of length, the 4000th part of a yōdjana.

DHARANA or Purāna 陀那 explained by **鉢** lit. the 24th part of a tael. An Indian weight, equal to 70 grains.

DHARAṆĪNDHARA 持地 lit. grasping the earth. A fabulous Bodhisattva to whom Buddha revealed the future of Avalōkī-tēśvara.

DHĀRAṆĪ 陀羅尼 explained by **咒** lit. mantras. Mystic forms of prayer, often couched in Sanskrit, forming a portion of the Sūtra literature (Dhāraṇīpīṭaka) in China as early as the 3rd century, but made popular chiefly through the Yogācārya (q. v.) School. See also Vidyadhara-pīṭaka; Mantra; Riddhi; Vidyā mantra.

DHARMA (Pāli. Dhamma. Singh. Dharmma. Tib. Los krims) 達磨 or 答哩 麻 or 達而 麻 耶 explained by **法** lit. law. (1.) The Buddhist law, principles, religion, canon, and objects of worship. (2.) The perception of character or kind, one

of the Chaḍayatanas. (3.) One of the Triratna (q. v.)

DHARMA ÂRANYAKA 達摩阿蘭若 or **法阿蘭若** Hermits and ascetics, holding that the principles (dharma) of human nature are originally calm and passive. Their favourite tree is the Bodhi tree.

DHARMABĀLA 竺法力 A S'rāmaṇa of the West, translator (A. D. 419) of the *Sukhāvastī vyākha*.

DHARMABHADRA 法賢 or **安法賢** A S'rāmaṇa of the West, translator of 2 sūtras. See also under *Dharmadēva*.

DHARMABODHI 達磨菩提 or **法覺** A S'rāmaṇa, translator (A. D. 386-550) of the *Nirvāṇa sūtra*.

DHARMADĒVA 法天 A S'rāmaṇa of Nālanda *saṃghaṣṭha*, who translated (under this name) 46 works (A. D. 973-981), and under the name *Dharmabhadra* (**法賢**) 72 works (A. D. 982-1,001).

DHARMADHARA 曇摩持 or **持法** or **曇摩侍** or **法惠** or **法慧** (*Dharma-prajña*) or **法海** (1.) A S'rāmaṇa of the West who translated (A. D. 367) several works on the *Vinaya*. (2.) A fabulous king

of *Kinnaras*.

DHARMADHĀTU HRIDDYA SĀMVRITA NIRDĒSA 法界體性無分別會 Title of a translation by *Mandra*, A. D. 502-557.

DHARMAJĀTAYASAS 曇摩伽陀耶舍 or **法生稱** A native of Central India, translator (A. D. 481) of the *Amitharta sūtra* (**無量義經**)

DHARMA GAHANĀBHYUDGATA 空王 A fictitious Buddha said to have taught 'absolute intelligence'.

DHARMAGUPTA or *Dharmakoti* (Pāli. *Dhammagutta*) **曇磨闍多** or **達摩笈多** or **達瞿諦** (incorrectly) **曇無德** or **法密** or **法藏** or **法護** (1.) An ascetic of Ceylon, founder (circa 400 A. D.) of the *Dharmaguptak* (**法密部** or **法藏部** or **法護部**) School, a branch of the *Sarvāstivāda*. (2.) A native of southern India who translated (A. D. 590-616) many works into Chinese.

DHARMAGUPTA BHIKṢHU KARMA 四分僧羯磨 Title of a compilation by a disciple of *Hsien-tsang*.

DHARMAGUPTA BHIKṢUNĪ DHARMAMITRA 曇摩密多

KARMA 四分比丘尼

羯磨法 Title of a translation by Guṇavarman, A. D. 431.

DHARMAGUPTA VINAYA 四分律藏

Title of a translation by Buddhayaśas (A. D. 405) and another.

DHARMAKĀLA 曇摩迦羅

or 曇柯迦羅 or 法時

A native of Central India, the first translator of a book on discipline (Pratimokṣa of the Mahāsaṃghika vinaya) introduced in China (A. D. 250).

DHARMĀKARA 達摩鞞羅

or 法性 lit. religious nature.

(1.) A title of honour. (2.) A previous incarnation of Amitābha, when a disciple of Lōkēśvara-rāja. (3.) A native of Baktra, follower (A. D. 630) of the Hinayāna School.

DHARMAKĀYA (Tib. Cos kyi

sku) 法身 lit. the spiritual body. (1.) The first of the 3 qualities (v. Trikāya) belonging to the body of every Buddha, viz. luminous spirituality. (2.) The 4th of the Buddhakētras.

DHARMAMATI 達摩摩提

or 法意 lit. mind of the law.

(1.) The 6th son of Teḥandra sūrya pradipa. (2.) A S'rāmaṇa of the West who translated (A. D. 430) two works.

or 法秀 lit. flourishing of the

law, or 連眉禪師 lit. the man with connected eye-brows, teacher of dhyāna. A S'rāmaṇa of Cabul who translated (A. D. 424—442) many works.

DHARMANANDĪ 曇摩難提

or 法喜 lit. joy of the law. A S'rāmaṇa of Tukhāra who translated (A. D. 384—391) five works.

DHARMAPADA (Pāli. Dhammapada). Title of 4 versions of a

work by Dharmatrāta, viz. (1.)

法句經 or 曇鉢偈 Dharmapada gāthā A. D. 224,

(2.) 法句譬喻經 Dharmapadavadāna sūtra A. D. 290—306, (3.) Avadāna sūtra (q.

v.), (4.) 法集要頌經 Dharmasaṃgraha mahārtha gāthā

sūtra, A. D. 980—1001.

DHARMAPĀLA 達摩波羅

護法 lit. guardian of the law.

A native of Kāntchīpura, who preferred the priesthood to the hand of a princess. He is famous as a dialectician, an opponent of Brahminism, and author of four works (translated into Chinese A. D. 650—710).

DHARMAPHALA 曇果 or

Sākya Dharmaphala 釋曇果

A S'rāmaṇa of the West who

introduced in China (A. D. 207) the **中本起經** Madhyama ityukta sūtra (a biography of Śākyamuni).

DHARMAPRABHĀSA 法

明 lit. brightness of the law.

A Buddha who, in the Ratnāvabhāsa Kalpa, will appear in Suvis'addha, when there will be no sexual difference, birth taking place through anupapādaka.

DHARMAPRADJŅA v. Dharmad-
hara.

DHARMAPRAVITCHAYA (Pāli.

Dhamma vitchaya) **擇** lit. dis-

crimination or **擇覺** lit. the (second) bodhyanga (q. v.), viz. discrimination, i.e. the faculty of discerning truth and falsehood.

DHARMAPRIYA 達摩畢利

or **曇摩卑** or **曇摩婢** or

or **法愛** lit. love of the law

or **法善** lit. goodness of the

law. (1.) A Śramaṇa from In-

dia, translator of the Das'asahas-

rikā (A. D. 352) and of a work on

the vinaya (A. D. 400). (2.)

An adherent of the Hinayāna

School from Baktra (A. D. 630).

DHARMARĀKCHA A. Name

of five persons, viz. (1.) **竺法**

蘭 lit. Indu Dharma Āraṇya

(Tib. Gobharapa or Bhārapa),

translator (with Kāś'yaṇa Māt-

añga) of the sūtra of 42 sections

(A. D. 67); (2.) **竺曇摩羅察**

or **竺曇摩羅刹** or **竺**

法護 lit. Indu Dharmarakṣa,

a native of Tukhāra, who intro-

duced the first alphabet in China

and translated. (A. D. 266—317)

some 175 works; (3.) **竺曇無**

蘭 (Indu Dharma Āraṇya) or

法正 lit. correctness of the law,

translator of several works (A.

D. 381—395); (4.) **曇無識**

or **曇摩識** or **曇謨識**

or **曇摩羅識** or **法豐**

lit. prosperity of the law, trans-

lator of 24 works (A. D. 414—

421); (5.) **法護** lit. guardian

of the law, translator of 12 works

(A. D. 1,004—1,058).

DHARMARĀDJA 法王 lit.

king of the law (religion).

Epithet of every Buddha.

DHARMARATNA 法寶 lit.

treasures of the law. Collective

name for all sūtras.

DHARMARUTCHI 曇摩流支

or **法希** lit. hope of the law, or

法藥 lit. joy of the law. Name

of three persons, viz. (1.) a Śra-

maṇa of southern India, translator

of three works (A. D. 501—507);

(2.) a Śramaṇa of southern India

who changed his name (A. D. 684

—705) to Bodhirutchi (q. v.),

translator of 53 works (died A

D. 727); (3.) the subject of a legend, a fictitious contemporary of Keshamañjara Buddha.

DHARMAS'ÂLÂ or **Puṇyasa'ala** 達摩舍羅 or 福舍 lit. dwelling of happiness, i.e. an asylum, or dispensary.

DHARMASÂNGÎTÎ SÛTRA 法集經 Title of a translation by Bodhirutchi (A. D. 515).

DHARMASÂNGRAHA SÛTRA 法集名數經 Title of a translation by Dānapāla (A. D. 980—1,000).

DHARMAS'ARÎRA 法舍利 General term for all s'arīras (q. v.)

DHARMAS'ARÎRA SÛTRA 佛說法身經 Title of a book.

DHARMASATYA 曇諦 or 曇無諦 or 法實 lit. truth of the law. A S'rāmāya from Parthia, who introduced in China (A. D. 254) the 羯磨 Karma of the Dharmagupta nikāya.

DHARMASÎMHA 達摩僧伽 A famous dialectician in Kustana.

DHARMASMRITY UPASTHÂNA (Pāli. Dhammānupassanā) 念諸法從因緣生本無有我 lit. remember that the constituents (of human nature) originate according to the Nidānas and are originally not

the self. The 4th mode of recollection (v. Smṛityupasthāna). One of the 37 Bodhipakṣika dharmas.

DHARMÂS'ÔKA (Mong. Ghas-salung ūgei nomihu chen) 法阿育 The name given to As'oka on his conversion.

DHARMAS'ÛRA or **Dharmavikrama** or **S'ākyadharmas'ūra** 釋法勇 or 曇無竭 or 法勇 lit. the brave of the law. A native of Chihli, of the surname Li 李, who visited India (A. D. 420—453) and brought to China the 觀世音菩薩得大勢菩薩受記經 Avalôkitêśvara mahāsthāmaprāptavyākaraṇa sūtra.

DHARMATCHAKRA 法輪 lit. the wheel of the law. The emblem of Buddhism as a system of cycles of transmigration, the propagation of which is called 轉法輪 lit. turning the wheel of the law.

DHARMATCHAKRA PRAVAR-TANA SÛTRA. Title of two translations, viz. (1.) 轉法輪經 A. D. 25—220, and (2.) 佛說三轉法輪經 A. D. 710.

DHARMATRÂTA 達摩但邏羅多 or 達磨多羅 or

法救 lit. saviour of the law.

A native of Gandhāra, maternal uncle of Vasumitra, and author of 7 works (translated into Chinese A. D. 663—1001).

DHARMA TRĀTA DEHYĀNA

SŪTRA 達磨多羅禪經

Title of a translation by Buddhahadra (A. D. 398—421).

DHARMA VARTI v. Kāś'yaṇa Buddha.

DHARMAVIKRĀMA v. Dharma-s'ūtra.

DHARMAVIVARDHANA 法益

lit. increase of the law. Official title of Kuṇāla.

DHARMAYAS'AS 曇摩耶舍

or **法稱** lit. fame of the law.

(1.) A native of Cabul, translator (A. D. 407—415) of several works. (2.) A native of India, author of several works (translated into Chinese A. D. 973—1058).

DHARMÔTTARĀH 達謨多

梨與部 or **達摩鬱多**

梨部 or **法上部** lit. the

School of the superior of the law,

or **勝法部** lit. the School of

the conqueror of the law. A

School founded by Dharmôttara,

a famous expositor of the Vinaya

DHĀTU 頭陀 or **駄都** ex-

plained by **堅實** lit. firm and

real or **抖擻** lit. raised. Sac-

red relics, s. a. s'arira (q. v.)

DHĀTUGÔPA v. Stūpa.

DHĀTUKĀYAPĀDA S'ĀSTRA

阿毗達磨界身足論

Title of a work by Vasumitra (or Pārṇa), translated by Hsuen-tsang, A. D. 663.

DHĪTĀKA (Tib. Dhītika) **提**

多迦 or **通真量** lit. pene-

trating correct measures. The

5th Indian patriarch, born at

Magadha, a disciple of Upagupta.

He converted the heretic Mik-

khaka and died (circa 286 B. C.)

by ecstatic contemplation.

DHĪTARĀCHĪTRA (Siam.

Thatarot. Tib. Yul bhkorarung.

Mong. Ortechilong tetkuktohi)

第黎多曷羅殺吒羅

or **提頭賴吒** or **提多**

羅吒 or **持國者** lit. con-

troller of the kingdom. The

white guardian of the East, one

of the Lōkapālas, a king of Gand-

harvas and Pis'atchas.

DHĪTIPARIPŪRṆA 滿菩

薩 lit. the firm and complete

Bōdhisattva. A Buddha expected

to appear as Padma vriṣhabha

vikrāmin, attending on Padma-

prabha.

DHRUVAPĀTU 杜魯婆跋

吒 or **常睿** lit. constantly

intelligent. A king of Vallabhi

(A. D. 630), son-in-law of S'īla-

ditya.

DHVADJÂGRAKÊYÛRA 妙幢

相三昧 A degree of ecstatic meditation (v. Samādhi).

DHVADJÂGRAKÊYÛRA

DHÂRANÎ 佛說無能勝

施王如來莊嚴陀羅

尼經 Title of a translation by

Dānapāla, A. D. 980—1000.

DHYÂNA (Tib. Sgompa. Mong.

Dyan) 第耶那 or 持訶那

or 禪那 or 禪 lit. abstrac-

tion, or 禪定 lit. fixed abst-

raction, or 觀 lit. contemplation,

or 念修 lit. exercises in re-

fection. One of the 6 Pāramitās,

abstract contemplation, intend-

ed to destroy all attachment to

existence in thought or wish.

From the earliest times Buddhists

taught four different degrees of

abstract contemplation by which

the mind should free itself from

all subjective and objective tram-

mels, until it reached a state of

absolute indifference or self-an-

nihilation of thought, perception

and will. In after times, when

the dogma of metempsychosis

became the ruling idea and a

desire arose to have certain local-

ities corresponding to certain

frames of mind where individuals

might be reborn in strict ac-

templation (四禪). The first

region of Dhyāna (初禪), com-

prising the heavens called Bra-

hma parichadya, Brahma purôhita

and Mahābrahma, was said to be

as large as one whole universe.

The second Dhyāna (第二禪)

was made to comprehend the

heavens Paritābha, Apramabha

and Âbhāsvara and to correspond

in size to a small chiliocosmos

(小千界). The next three

Brahmalōkas, Parittas'ubha, Ap-

ramānās'ubha and S'ubbakritana,

were assigned to the third Dhyāna

(第三禪) and described as

resembling in size a middling

chiliocosmos (中千界). The

fourth Dhyāna (第四禪), equal

in proportions to a large chilio-

cosmos (大千界), was formed

by the remaining 9 Brahmalōkas,

namely, Pūṇyaprasava, Anabhraka,

Vrihatphala, Asandjñisattva, Av-

riha, Atāpa, Sudris'a, Sudars'ana

and Akanichṭha. The first region,

being of the size of 1 universe,

was also considered to comprise,

as every universe does, 1 sun and

moon, 1 central mountain (Mêrn),

4 large continents and 4 Dôva-

lōkas. Consequently the second

region, being equal to a chiliocos-

mos, had to be counted as number-

ing 1 second Dhyāna with 1,000

first Dhyānas, 1,000 suns and

moons, 1,000 Mêrnas, 4,000 con-

tuents and 6,000 Dēvalōkas. Likewise the third region was now described as being formed by the third Dhyāna with 1,000 second Dhyānas, 10 millions of first Dhyānas, 10 million suns and moons, 10 million Mērus, 40 million continents and 60 million Dēvalōkas. The fourth region was made up by the fourth Dhyāna with 1,000 third Dhyānas, 10 million second Dhyānas, 10,000 kōṭis of first Dhyānas, as many suns, moons and Mērus, 40,000 kōṭis of continents and 60,000 kōṭis of Dēvalōkas. But having once given to those 4 Dhyānas a place in cosmology, the Buddhist mind logically proceeded to make them participate in those changes to which every universe was believed to be subject by the rotation of kalpas (see under Asaṃkhyā). Consequently it was said that, in the course of every 'kalpa of destruction' (壞劫) within a cycle of 64 kalpas, the first Dhyāna is destroyed 56 times (à 1 kalpa) by fire, the second Dhyāna 7 times by water, and the third Dhyāna once (during the 64th kalpa) by wind. The fourth Dhyāna, corresponding to a state of absolute indifference, was declared to remain untouched by all the revolutions of the worlds. 'When fate (天命) comes to an end, then the fourth Dhyāna

may come to an end too,' but not sooner.

DIGNĀGA or Mahādignāga 大域龍 lit. the dragon of the great region or Mahādignāgārdjuna 大域龍樹 lit. the dragon tree of the great region. Author of several works translated into Chinese A. D. 648—1,000.

DINABHA 提那婆 A deity worshipped by heretics in Persia.

DĪPĀṆKARA (Singh. Dipankara. Tib. Marmemzad) 提和竭羅 or 燃燈佛 or 定光佛 lit. the Buddha of fixed light. The 24th predecessor of S'ākya-muni (who foretold the coming of the latter), a disciple of Varaprabha.

DĪRGABHĀVANA SĀM-GHĀRĀMA 地迦槃縛那僧伽藍 A monastery, near Kustana, with a statue which had 'transported itself' thither from Kharaschar.

DĪRGHĀGAMA v. Āgama.

DĪRGHĀGAMA SŪTRA 佛說長阿含經 Title of a compilation of 30—34 Sūtras, translated by Buddhayas'as A. D. 413.

DĪRGHANAKHA or Agnivāsiyāna (Pāli. Aggivēssāyana) 長爪 lit. long claws. An Arhat, uncle of S'āriputtra.

DĪRĠHANAKHA PARIVRÂD.
JAKA PARIPRITCHCHÂ

長爪梵志請問經

Title of a translation, A. D. 700.

DIVÂKARA 地婆訶羅 or

日照 lit. sunshine. A S'ra-

maṇa of Central India, translator
(A. D. 676—688) of 18 or 19
works, author of a new alphabet.

DIVYAS'RÔTRA (Pali. Dibbasôta)

天耳 lit. celestial ear. The
2nd Abhidjña, ability to under-
stand any sound produced in any
universe.

DIVYATCHAKKHUS (Pali.

Dibbatchakkhu) 天眼 lit.
celestial eye. The 1st Abhidjña,
instantaneous view of any object
in any universe.

DJALADHARA GARDJITA
GHÔCHASUSVARA NAKH-
ATRA RÂDJA SAMKU-
SUMITÂBHIDJÑA 雲雷

音宿王華智 lit. flowery
wisdom of the ruler of the con-
stellation of 'the sound of thun-
der clouds.' A fictitious Buddha
of the Priyadars'ana kalpa.

DJALAGARBHA 水藏 lit.

treasury of water. Second son
of Djalavâhana, reborn as Gôpâ.

DJALÂMBARA 水滿 lit. ful-

ness of water. Third son of
Djalavâhana, reborn as Râhula.

DJÂLANDHARA 蘭爛達羅

Ancient kingdom and city in the

Punjaub, now Jalendher, Lat.
31° 21' N., Long. 75° 38' E.

DJALAVÂHANA 流水 lit. flow-

ing water. A physician, son of
Djâtiâdhara, reborn as S'âkya-
muni.

DJAMBALÂ (Tib. Dzâm bha la)

擔步羅 or 苦婆羅
Citrus acida.

DJAMBU (Singh. Damba. Tib.

Dzâm bu) 瞻部 or 剌浮 or

閻浮樹 A tree with trian-
gular leaves, perhaps the Eugenia
jambolana.

DJAMBUDVÎPA (Singh.

Dampadiwa. Siam. Xom pha-
thavib. Tib. Djambugling or
Djambudwip. Mong. Djambudip)

咱瞞的婆 or 閻浮 or

譚浮洲 or 瞻部洲 or

or 剌浮 One of the 4 contin-

ents of our universe, of triangular

(v. Djambu) shape, situated S. of

the Mêru, the southern continent,

designation of the inhabited

world known to Buddhists, ruled

by Narapati (人王 lit. king of

men) in the E., by Gadjapati

(象王 lit. king of elephants)

in the S., by Tehatrapati (寶王

lit. king of the parasol jewel)

in the W., by As'vapati (馬王

lit. king of horses in the N., and

including, grouped around the

Anavatapta (lake) and the Himâ-

laya, (1.) the countries of the Huns, Uigurs, Turks, etc. in the N., (2.) China, Corea, Japan, and some islands in the E., (3.) northern India (27 kingdoms), eastern India (10 kingdoms), southern India (15 kingdoms) and central India (30 kingdoms) in the S., and (4.) 34 kingdoms in the W.

**DJAṅGULĪ VIDYĀ 佛說瓊
廣黎童女經** Title of a
translation by Amoghavādja, A.
D. 746—771.

DJARĀMARANA 老死 lit.
decrepitude and death. One of
the 12 Nidānas, the primary truth
of Buddhism, i. e. recognizing
that decrepitude and death are
the natural products of the ma-
turity of the 5 Skandhas.

DJĀTAKA or **Djātakamālā 關
多伽** or **祇夜** or **本生
事** lit. adventures of original
(former) births. Books detailing
previous incarnations of saints.

**DJĀTAKAMĀLĀ S'ĀSTRA 菩
薩本生鬘論** Title of a
compilation of 14 Djātakas of
S'ākyamuni by Āryasūra, com-
mented on by Djinadēva, trans-
lated A. D. 960—1127.

**DJĀTAKA NIDĀNA 佛說生
經** Title of a translation by
Dharmarakṣa, A. D. 285.

DJĀTARŪ PARADJATA PAṬIḠ.

**GAHANĀ VĒRAMANĪ 不
捉持生像金銀寶物**
lit. refrain from acquiring or pos-
sessing uncoined or coined gold,
silver or jewels. The 10th rule
for novices (v. Sikkhāpadāni),
enforcing strict poverty.

DJĀTI 生 lit. birth. One of the
12 Nidānas, birth, taking place
according to the Tchatu Yōni
(q. v.) and in each case placing
a being in some one of the 6
Gāti.

DJĀTIKA 關提 or **金錢**
lit. gold-cash. An odoriferous
flower.

DJĀTĪ MĀ DHARA 持水
lit. holding water. A physician
who adjusted prescriptions and
diet to the seasons; reborn as
Suddhōdana.

DJAYAGUPTA 關耶鞠多
A teacher of Huen-tsang when
in Srughna.

DJAYAPURA 關耶補羅
A city in the Panjab, now Ha-
saurah, 30 miles N. W. of Lahore.

DJAYASĒNA 關耶犀那
or **勝軍** lit. conquering army.
A Vedic scholar of Surāchṭra,
disciple of S'ilabhadra.

**DJAYĒNDRA VIHĀRA 關耶
因陀羅寺** A monastery of
Pravarnasapūra (now Srinagar)
in Cashmere.

DJĒTA 逝多 or 祇陀 or
祇陀 大子 lit. Djēta
Kumāra. Son of Prasēnadjit,
original owner of the park Djēta-
vana.

DJĒTAVANA VIHĀRA 逝多
林 or 逝多苑 or 祇樹
or 祇洹 or 給園 lit. the
garden that was given or 金
田 or 金地 lit. gold fields, or
戰勝林 lit. the park of fight
and victory (Djētrivana), or 祇
桓精舍 lit. the monastery
of Djēta. A vihāra of seven
storeys, in the park which An-
āthapiṇḍaka bought of prince
Djēta and gave to S'ākyamuni.

DJĒTAVANĪYĀH or Djētiyas'ailāh
只底 舸部 or 只底
與世羅部 or 支提
加部 or 支提山部
or 制多山部 or 住支
提山部 lit. School of the
dwellers on mount Djēta, or 勝
林部 lit. School of Djētrivana.
A subdivision of the Stāvirāh
School.

DJĪHVĀ 舌 lit. tongue, taste.
(1.) One of the 5 Indriyas, the
organ of taste. (2.) One of the 6
Vidjñānas, the sense of taste.

DJĪNA 耆那 or 視那 or
最勝 lit. most victorious. (1.)

An epithet given to every Bud-
dha. (2.) 陳那 A native of
Andhra, author of some 6 s'āstras,
translated A. D. 557—711.

DJINABANDHU 辰那飯茶
or 最勝親 lit. most victo-
rious and intimate. An adhe-
rent (A. D. 650) of the Mahāyāna
School.

DJINAMITRA 勝友 lit.
victorious friend. An eloquent
priest of Nālanda (A. D. 630),
author of the 根本薩婆多
部律攝 Sarvastivāda vinaya
saṃgraha, translated A. D. 700.

DJINAPUTRA 慎那弗咄羅
or 最勝子 lit. most victo-
rious son. A native of Parvata,
author of the 瑜伽師地論
釋 Yogācāryabhūmi s'āstra
kārikā, translated by Huen-
tsang, A. D. 654.

DJINATRĀTA 辰那多羅多
or 最勝救 lit. most victorious
saviour. An adherent (A. D. 630)
of the Mahāsaṃghika School.

DJĪVAKA 時縛迦 or
(incorrectly) 耆城 or 能活
lit. able to revive. A physician,
illegitimate son of Bimbisāra by
Āmradārikā, who resigned the
succession in favour of Adjā-
tas'ātru.

DJĪVAKAHRADA 救命池

lit. life-saving pond. A tank near Mrigadāva.

DJĪVAÑDJĪVA (Tib. Chang chang chen) 命命 A singing bird, famous by the sweetness of its note.

DJÑĀNA 若那 or 智 lit. knowledge. Supernatural intuition, as the result of samādhi.

DJÑANABHADRA 若那跋達羅 or 懷那跋陀羅 or 智賢 lit. wise and sage. (1.)

A native of 波頭摩 (Padma?), translator (A. D. 558), with Djñanayas'as, of a s'āstra on the Pāñcha vidyā. (2.) A native of 波陵 or 訶陵 in 南海 co-translator (with others) of the 大般涅槃經後分 latter part of the Mahāparinirvāṇa sūtra, A. D. 665.

DJÑANAGUPTA 闍那闍多 or 志德 lit. determined virtue.

A native of Gandhāra, translator (A. D. 561—592) of 43 works.

DJÑĀNĀKARA 智積 lit. accumulation of knowledge. Eldest son of Mahābhījañjñānabhīhu, reborn as Ākchōbhya.

DJÑĀNAMUDRA 智印三昧 lit. the samādhi called 'the seal of knowledge.' A degree of ecstatic meditation.

DJÑĀNAPRABHA 智光 lit. light of knowledge. A dis-

ciple of Śīlabhadra, an opponent of Brahminism.

DJÑĀNAS'RĪ 智吉祥 lit. happy omen of knowledge. A Śramaṇa of India, translator (about A. D. 1053) of two works.

DJÑĀNATCHANDRA. (1.) 智月 lit. moon of knowledge. Name of a prince of Kharachar who entered the priesthood (A. D. 625.) (2.) 慧月 lit. moon of wisdom. Name of the (heretical) author of the 勝宗十句義論 Vais'eṣhika nikāya das'apa-dārtha s'āstra, translated by Hiuen-tsang, A. D. 648. Perhaps the two names refer to one and the same person.

DJÑĀNAYAS'AS 闍那耶舍 or 藏稱 lit. fame of the pītaka, or 勝名 lit. name of the conqueror. A native of Magadha, teacher of Yas'ogupta and Djñā-agupta, co-translator (A. D. 564—572) of 6 works.

DJÑĀNŌLKĀ 慧炬三昧 lit. the samādhi called 'the torch of wisdom.' A degree of ecstatic meditation.

DJÑĀNŌLKĀ DHĀRAṆĪ SARVADURGATI PARIS'ODHANĪ. Title of 2 translations, viz. 佛說智炬陀羅尼經 by Dīvapradjña and others, A. D. 691, and 佛說智光滅

一切業障陀羅尼經

by Dānapāla A. D. 980—1000.

DJÑANOTTARA BODHISATTV

PARIPRITCHCHĀ. Title of

3 translations, viz. (1.) 慧上

菩薩問大善權經

by Dharmarakṣa, A. D. 285,

(2.) 大乘方便會 by

Nandi, A. D. 420, (3.) 佛說

大方廣善巧方便經

by Dānapāla, A. D. 980—1000.

DJÑĀTAKA 市演得迦 or

Sadvāhana 娑多婆漢那

A king of southern India, patron

of Nāgārdjuna.

DJUDINGAS 殊微伽 Here-

tics, who wear rags and eat putrid food.

DVALAPKASĀMANI DHĀRĀNĪ

Title of 2 translations, viz. (1.)

佛說救面然餓鬼陀

羅尼神咒經 by Śīkeḥā-

nanda about A. D. 695, (2.) 佛

說救拔口饑餓鬼陀

羅尼經 by Amoghavajra,

A. D. 746—771.

DJYĀICHTHA 逝瑟吒 The

last month in spring.

DJYŌTICHKA 殊底色迦

or 樹提伽 or 星曆 lit.

sphere of the stars. A native of

Rājagriha (B. C. 525), who gave all his wealth to the poor.

DJYŪTICHPRABHĀ 光明大

梵 lit. the great Brahmin called

'light and bright.' A fictitious

Buddha connected with the Amī-

tābha legend.

DRĀVIDA or Drāvira 達羅

毗茶 A kingdom between

Madras and the Cauveri.

DRIDHĀ 堅牢地神 A

goddess of the earth.

DRŌṆA 斛 A picul (133½ pounds).

DRŌṆASTŪPA 瓶窣都波

A stūpa containing a picul of

relics of Śākyamuni's body (stol-

en by a Bhramin).

DRŌṆŌDANA RĀDJA (Tib.

Bhuddh rtsizas. Mong. Rachiyān

ideghetu) 途盧諾檀那

or 斛飯王 or 斛王 A

prince of Magadha, father of

Dēvadatta and Mahānāma, uncle

of Śākyamuni.

DRŪMA 法堅那羅王 A

king of Kinnaras.

DŪCHASANA 突舍薩那寺

A monastery in Tchīnapati.

DUḤKHA v. Āryani satyāni.

DUKŪLA 頭鳩羅 Fine silk.

DUNDUBHĪS'VARA RĀDJA

(Tib. Rnga byangs ldan pa) 雲

自在燈王 or 天鼓音

lit. sound of celestial drums.

Name of each kōṭi of Buddhas taught by Sadāparibhūta.

DURGÂ 突迦 or Bhimâ or Marichi. The wife of Mahês'vara, to whom human flesh was offered once a year in autumn.

DUSTCHARITRA (Pali. Burm. Duzzaraik) 十惡 lit. ten wicked deeds, viz. (1.) three deeds of the body, i.e. taking life, theft, and adultery; (2.) four deeds of the mouth, i.e. lying, exaggeration, abuse and ambiguous talk; (3.) three deeds of the mind, i.e. coveting, malice and unbelief.

DVÂDAS'ABUDDHAKA SÛTRA. Title of 2 translations, viz. (1.) 十二佛名神咒校量功德除障滅罪經 by Dijnânagupta, A. D. 587, and (2.) 佛說稱讚如來功德神咒經 A. D. 711.

DVÂDAS'ANIKÂYA S'ÂSTRA 十二門論 Title of a tract by Nâgârdjuna, translated by Kumâradjîva, A. D. 406.

DVÂDAS'AVIHARAṆA SÛTRA 十二遊經 The life of S'akyamuni (to his 12th year), translated by Kâlôdaka, A. D. 392.

DVÂRAPATI 墮羅鉢底 An ancient kingdom, on the upper Irawaddy.

DVÎPA (Siam. Thavib) 提鞞波 or 洲 lit. island. A continent;

four such composing a universe.

E.

ÊKAS'RÎṄGA RICHÎ 獨角仙人 lit. the unicorn-richi. An ascetic who, ensnared by a woman, lost his riddhi.

ÊKAUYAHÂRIKÂḤ (Singh. Ekabhyôhârikâs) 猗柯毗與婆訶梨柯部 or 一說部 or 執一說言部 lit. School of one language. A School which repeated the teachings of the Mahâsâṃghikâb.

EKÔTTARÂGAMAS or Ekôttarikâgama v. Âgama.

ÊLAPATRA 翳羅鉢阻羅 or 伊那跋羅 (1.) A Nâga who consulted S'akyamuni about rebirth in a higher sphere. (2.) A palm tree, formerly destroyed by that Nâga.

F.

FERGHANA 忸捍 or 霍罕 Province and city in Turkestan, on the upper Jaxartes.

G.

GADGADASVARA 妙音 lit. wonderful sound. A fictitious Bodhisattva, master of 17 degrees of samâdhi, residing in Vâirocana ras'mi pratimâpita.

GADJAPATI v. Djambudvīpa.

GAHAN 喝 桿 An ancient kingdom, W. of Samarkand, now a district of Bokhara.

GANDHA (Singh. Gandhan) 香
lit. fragrance. One of the Chāyatana; the sense of smell.

GANDHAHASTĪ 香 象
lit. incense elephant. The 72nd of 1,000 Buddhas of the Bhadrakalpa.

GANDHA MÂDANA 香 山
lit. incense mountain. One of 10 fabulous mountains (known to Chinese Buddhism), the region of the Anavatapta lake.

GÂNDHÂRA 乾陀羅 or 犍陀衛
陀 衛 or 犍 馱 邏 An ancient kingdom in the North of the Punjab (about Dheri and Bajour), famous as a centre of Buddhism. Śākyamuni, in a former life, lived there and tore out his eyes to benefit others. See also under Kuṣāla.

GANDHARVA S or Gandharva
Kāyikas (Singh. Gandharwa. Siam. Thephakhon than) 乾闥婆
or 健達縛 or 犍達婆
or 彥達縛 or 犍陀羅
or 犍陀 explained by 嗅香
lit. smelling incense, or by 食香
lit. feeding on incense. Demons (superior to men), living on Gandha mādana; the musicians of Indra; the retinue of Dhritā-

rachtra and others.

GAṆĒNDRA 不可說佛
lit. the dumb Buddha. The 733rd of the 1,000 Buddhas of the Bhadra Kalpa.

GANĒS'A v. Vināyaka.

GAṆGÂ (Siam. Khongka) 競伽
or 兢伽 or 强伽 or 恒伽
or 恒河 explained by 福水
lit. happy river (Mahābhadrā) or by 天堂來者 lit. that which came from heaven (sc. to earth, gām-gā). The Ganges, which drops from Śiva's ear into the Anavatapta lake, thence passes out, through the mouth of the silver cow (gōmukhi), and falls, after permeating eastern India, into the southern ocean, 'heretical superstition' ascribing to the water of the Ganges sin-cleansing power.

GAṆGÂDVÂRA 競伽河門
lit. the gate of the river Ganges. A famous dēvālaya, the present Hurdwar.

GANGI 競祇 A sorcerer of the time of Kāśyapa Buddha, a former incarnation of Apalāla.

GAṆGOTTAROPÂSIKÂ
PARIPRITCHCH'Â 恒
河上優婆夷會 Title of a translation by Bodhirutchi, A.D. 618—907.

GARBHA SŪTRA. Title of 4 translations, viz. (1.) 佛說胞

胎經 by Dharmarakṣa, A. D. 303, (2.) 菩薩處胎經 A. D. 384—417, (3.) 佛爲阿難說人處胎經 by Bodhiruci, A. D. 618—907, and (4.) 佛說入胎藏會 A. D. 618—907.

GAṚUḌA (Singh. Garuḍa, Siam. Khrut. Tib. Mka lding or Phreng thogs) 揭路荼 or 伽樓羅 or 迦樓羅 or 譏嚕拏 explained by 金翅鳥 lit. a bird with golden wings. Monstrous birds (superior to men), the enemies of Nāgas. The Garuḍa, king of birds, is, in Brahminism, the constant companion of Viṣṇu.

GATCHI 揭職 An ancient kingdom, the region of Rocee, between Balkh and Bamian.

GĀTHA 伽陀 or 伽他 or 偈 explained by 調頌 lit. hymns and chants, or by 孤起頌 lit. singly raising a chant i. e. detached stanzas (to be distinguished from Gāya). Metrical narratives or hymns with a moral purport. Gāthās of 32 words are called Āryāgiti.

GĀTĪ (Tib. Grobai rigs drug) 六道 or 六趣 lit. 6 paths. Six conditions of sentient existence, viz. dēvas, men, asūras,

beings in hell, prātas and animals. The latter three are called 'lower paths' (下三途).

GAUTAMA (Singh. Gautama, Siam. Samonokōdom or Phrakōdom. Tib. Goontam. Mong. Goodam) 喬答摩 or 瞿曇 explained by 地最勝 lit. on earth (gāu) the most victorious (tama). (1.) The sacerdotal name of the S'ākya family. (2.) An ancient richi, member of that family. (3.) A name of S'ākyamuni.

GAUTAMA DHARMADJÑĀNA 瞿曇達磨闍那 or Dharmapradjña 達摩般若 or 達摩波若 or 曇法智 The eldest son of Gautama Pradjñarutchi; governor of Yangchuen, translator (A. D. 582) of a work on Karma.

GAUTAMA PRADJÑARUTCHI 瞿曇般若流支 or 智希 A Brāhmaṇa of Vārāṇasī, translator (A. D. 538—543) of some 18 works.

GAUTAMA SAṂGHADĒVA 瞿曇僧伽提婆 or 衆天 lit. the assembled dēvas. A native of Cabul, translator (A. D. 383—398) of some 7 works.

GAUTAMĪ 憍曇彌 or 霍夷 explained by 明女 lit. intelligent woman, or 尼衆主 lit.

ruler of the assembled nuns. A title of Mahāprajāpati.

GAVĀMPATI 橋梵婆提 explained by **牛司** lit. ruminating like a cow. A man born with a mouth like a cow (in expiation of sins committed in a former life).

GAYĀ 伽邪 A city of Magadha (N. W. of present Gayah), where Śākyamuni became Buddha (v. Bodhidruma).

GAYĀKĀS'YAPA (Singh. Gayakasyappa) **伽邪迦葉波** A brother of Mahākāś'ya, originally a fire worshipper, one of the 11 foremost disciples of Śākyamuni. See also Samantaprabhāsa.

GAYĀS'ATA 伽邪舍多 A native of **摩提國** (Madra), descendant of Udra Rāma; laboured, as the 18th Indian patriarch, among the Tokhari Tartars, and died (B. C. 13) 'by the fire of ecstatic meditation'.

GAYĀSĪRCHA SŪTRA. Title of 4 translations viz. (1.) **文殊師利問菩提經** by Kumāradjīva, A. D. 384—417; (2.) **伽邪山頂經** by Bodhirutchi, A. D. 386—534; (3.) **佛說象頭精舍經** by Vinītārutchi, A. D. 582; (4.) **大乘伽邪山頂經** by Bodhirutchi, A. D. 693.

GAYĀSĪRCHA SŪTRA TĪKĀ 文殊師利菩薩問菩提經論 Commentary (on the preceding work), by Vasubandhu, translated (A. D. 535) by Bodhirutchi.

GAYATA 闍夜多 A native of northern India, the 20th Indian patriarch, teacher of Vasubandhu; died A. D. 47.

GĒYA 祇夜 or **重頌** lit. repetitional chants. (1.) Metrical interpolations, repeating the sense of preceding prose passages. (2.) Odes in honour of saints. See also Gāthā.

GHANAVYŪHA SŪTRA 大乘密嚴經 Title of a translation by Divākara, A. D. 618—907.

GHANṬĀ 犍稚 or **犍** A large gong or bell used in monasteries.

GHANṬISŪTRA 犍稚梵讚 A transliteration by Dharmadēva, A. D. 973—981.

GHAZNA v. Hosna.

GHŌCHA 瞿沙 or **妙音** lit. wonderful voice. An Arhat, author of the Abhidharmāmritaśāstra, who restored the eyesight of Kuṣāla by washing his eyes with the tears of people moved by his eloquence.

GHŌCHAMATI 響意 lit. meaning of noise. The 7th son of Tchandra sūrya pradīpa.

G H Ô C H I R A 具史羅 or

瞿史羅 or 劬師羅

A grihapati of Kāus'āmbi, who gave S'ākyamuni the Ghôchiravana (Singh. Gosika) park 瞿師羅 (the modern Gopsahasa, near Kosam).

G H R Â N A (Pali. Ghāna. Singh.

Ghanan) 鼻 lit. the nose. One of the 6 Vidjñānas, the organ and sense of smell.

G H Ū R or Ghôri 活國 An

ancient kingdom and city between Koondooz and Cabul, near Khinjan.

G Î T A M I T R A 祇多蜜 or

祇蜜多 or 譚友 lit. the singing friend. A S'ramaṇa of the West, translator (A. D. 317—420) of some 25 works.

G Ô D H A N Y A v. Aparagodāna.

G Ô K Â L Î v. Kukālî.

G Ô K A N Ṭ H A S A M G H Â R Â M A

俱昏茶伽藍 A monastery in Sthānê's'vara.

G Ô L Ô M A 牛毛 lit. a cow's

hair. A subdivision of a yôdjana.

G Ô M A T I 瞿摩帝 (1.) The

river Goomth, which rises in Rohilcund, and falls into the Ganges below Benares. (2.) A monastery (A. D. 400) in Kustana.

G Ô P Â (Tib. Satshoma. Mong.

Bumiga) 瞿波 or 瞿夷 or

劬毗耶 explained by 守

護地 lit. guardian of the ground. A title of Yas'odhara. See also Djalagarbha.

G Ô P Â L A 瞿波羅 (1.) A

Nāga king of Pradīpa prābhāpura, converted by S'ākyamuni. (2.) An Arhat of Vāisaka, famous as an author, who taught the existence of both ego and non-ego.

G Ô P A L Î 瞿波利 A person, perhaps identic with Kukālî.

G Ô S ' Î R C H A T C H A N D -

A N A 牛首旃檀 Copper-brown sandalwood, such as found on the mountains of Uttarakuru, which continent is said to be shaped like 'the head of a cow.' The first image of S'ākyamuni was made of this wood.

G Ô S ' R I Ņ G A 瞿室餒伽

or 牛角 lit. cow's horn. A mountain, near Kustana.

G Ô V I S ' A N A 瞿毗霜那

An ancient kingdom, the region near Ghundowsee, S. of Moradabad, in Rohilcund.

G R A H A M Â T R I K Â D H Â R A N Î

佛說聖母陀羅尼經 Title of a translation by Dharmadêva, A. D. 973—981.

G R Î C H M A 漸熱 lit. gradual

heat. The months Djyâichṭha and Âchâḍha (from the 16th day of the 1st, to the 15th day of the

3rd Chinese moon).

GHRIDHRAKÛTA (Pāli.

Ghedjakabo) 耆闍崛山 or

結栗陀羅矩吒 or

闍崛山 or 靈鷲山

or 鷲峰山 lit. vulture peak.

A mountain (Giddore) near Rājagriha, famous for its vultures

and caverns inhabited by ascetics,

where Pis'una, in the shape of a vulture, hindered the meditations

of Ānanda.

GRIHAPATI (Singh. Gihi)

揭利呵跋底 or 長者

lit. an elder. A wealthy householder; proprietor,

GRÔSAPAM v. Bhagārāma.

GUHYAGARBHARĀDJA

SÛTRA 佛說秘密相經

Title of a translation (A. D. 980

—1,000) by Dānapāla.

GUHYASAMAYAGARBHA RĀ-

DJA SÛTRA 佛說秘密

三昧大教王經 Title of

a translation (A. D. 980—1,000)

by Dānapāla.

GUNA 求那 or 塵 lit. atom,

or 作者 lit. the active prin-

ciple. Nature, looked upon as

an active principle, operating in

the Chādāyatana. A term of the

heretical Sāṃkhya philosophers,

designating 3 stages of evolution,

3 worlds, 3 forces, the interac-

tion of which is the cause of all variation in the forms of existence.

GUNABHADRA 求那跋

陀羅 or 德賢 lit. virtuous

sage. (1.) A follower of the

Mahis'āsakāh, in Kāpiś'a (2.) A

Brāhmana of Central India,

translator (A. D. 435—443) of

some 78 works.

GUNADA 功德施 Author

of 金剛般若波羅蜜

經破取著不壞假名論

Vadja pradjñāparamitā sūtra

s'āstra, translated (A. D. 683) by

Divākera.

GUNAMATI 瞿那末底 or

德慧 lit. goodness and wisdom.

A native of Parvata, who lived

at Vallabhi, a noted antagonist

of Brahminism, author of the 隨

相論 Lakṣaṇānusāra s'āstra,

translated (A. D. 557—569) by

Paramārtha.

GUNAPRABHA 瞿拏鉢刺

矍 or 德光 lit. light of good-

ness. A native of Parvati, who

deserted the Hināyāna for the

Mahāyāna School, assailed the

former in many tracts, and com-

posed the Tattva satya and other

s'āstras. Burnouf identifies him

with Guṇamati.

GUNARATNA SAṆKUSUMITA

PARIPRITCHCHĀ 功德

寶華敷菩薩會 Title of a translation by Bodhirutchi, A. D. 618—907.

GUṆAVARMA 求那跋摩

or **功德鎧** lit. armour of merit and goodness. A prince of Kubhā (Cashmere), translator (about 431 A. D.) of 10 works.

GUṆAṆRIDDHI 求那毗地

or **德進** lit. advance of goodness. A Śramaṇa of Central India, translator (A. D. 492—495) of 3 works.

GURUPĀDAGIRI v. Kukkuṭapādagiri.

GURUDJARA 瞿折羅 An ancient tribe (which subsequently moved S. and gave the name to Gujerat) and kingdom, in southern Rājapootana, around Barmir.

H.

HAHAṆA v. Ababa.

HĀIMAVATĀH 醯摩跋多部

or **雪山住部** lit. School of dwellers on the snowy mountains.

A subdivision of the Mahāsaṅghikāh School.

HAKLENAYAS'AS 鶴勒那

夜奢 A Brāhmaṇa, born in the palace of the king of Tukhāra. He divided himself into 1,000 individuals but made all the others invisible by his own splendour. When 22 years old,

he became a hermit, and when 30 years old, having become an Arhat, he transported himself miraculously to Central India where he laboured (until A. D. 209) as the 23rd patriarch under the name Padmaratna.

HAMI 哈密 or **伊吾盧**

An ancient kingdom and city, N. E. of lake Lop.

HANDJNA 韓若 A city somewhere in India, the birthplace of Rēvata.

HAṆSA SAṀGHĀRĀMA

互娑伽藍 or **鴈伽藍**

lit. wild goose monastery. A monastery on Indras'ilāgubhā, the inmates of which were once saved from starvation by the charitable self-sacrifice of a wild goose.

HARALI 褐刺禰 A fabric of the finest down.

HARCHA VARDHANĀ 曷

利沙伐彈那 or **喜增**

lit. increase of joy. Name of a king of Kanyākubdja, protector of Buddhists (A. D. 625).

HĀRITĪ or Ariti (Tib. Hphrog

ma) **阿利帝** or **阿利底**

or **鬼子母** lit. mother of de-

mons. A woman of Rājagriha who, having sworn to devour every baby in the place, was reborn as a Rakchasi and, having given birth to 500 children, devoured one every day, until

she was converted by S'ākyamuni and became a nun. Her image is now in every nunnery.

HARIVARMAN 訶梨跋摩

A native of India, author of the

成實論 Satyasiddhi s'āstra,

translated (A. D. 407—418) by

Kumāradjīva.

HASARA 鶴薩羅 The 2nd

capital of Tsāukūta, perhaps the

modern Guzar on the Helمند.

HASTA 肘 lit. fore-arm. The

16,000th part of a yōdjana.

HASTIGARTA 象墮阮

lit. the ditch (formed by) the

elephant's fall. A monument of

S'ākyamuni's power in flinging

aside a dead elephant put in his

path by Dēvadatta.

HASTIKAKCHYĀ SŪTRA. Title

of two translations viz. **佛說**

象腋經 by Dharmamitra, A.

D. 420—479, and **佛說無所**

希望經 by Dharmarakcha,

A. D. 265—316.

HASTIKĀYA 象軍 lit. the

elephant corps (of an Indian

army).

HAYAMUKHA v. Ayamukha.

HELMEND 羅摩印度

A river, rising in Afghanistan

and falling into lake Hamoon.

HÊTUVĀDAPŪRVA STĀVIRĀH

醯兜婆拖部 or **因論**

先上座部 lit. the first

School of the Stavirās treating of

the cause, or Hêtuvādāh **因論**

部 lit. the School which treats

of the causes. A subdivision of

the Sarvāstivādāh.

HÊTUVIDYĀ S'ĀSTRA

因明論 lit. the treatise ex-

plaining the causes. One of the

Pantcha vidyā s'āstras, a tract on

the nature of truth and error.

HE VADJRA TANTRA

佛說大悲空智金剛

大教王儀軌經 Title of

a translation by Dharmarakcha,

A. D. 1004—1058.

HIDḌA 醯羅 A city (perhaps

the modern Killa Asseen, Lat.

34° 13' N. Long. 68° 40' E.) on a

mountain on which S'ākyamuni,

in a former life, sacrificed himself

to save Yakchas.

HIMATALA 唎摩恒羅

or **雪山下** lit. below the

snowy mountains. An ancient

kingdom under a S'ākya ruler

(A. D. 43), N. of the Hindoo-

koosh, near the principal source

of the Oxus.

HIMAVAT (Siam. Himaphant)

雪山 lit. snowy mountains.

The Himalaya, Hindookoosh, and

other mountains N. of India.

HĪNAYĀNA 小乘 lit. the

small conveyance, i.e. the sim-

plest vehicle of salvation. The

primitive form of the Buddhist

dogma, the first of the 3 phases of development through which the Buddhist system passed (v. Triyāna), corresponding with the first of the 3 degrees of Arhatship (v. S'rāvaka): The characteristics of the Hinayāna School, of which the Chinese know 18 subdivisions, are the preponderance of active moral asceticism and the absence of metaphysical speculation and mysticism.

HĪNAYĀNĀBHIDHARMA 小乘阿毗達摩 or 小乘論 The philosophical canon of the Hinayāna School, now consisting of about 37 works, the earliest of which, the 分別功德論 Gupānirdés'a s'āstra, was translated into Chinese, A.D. 25—220.

HĪNGU 興瞿 Assa foetida, a noted product of Tsāukūṭa.

HIRĀNYA PARVATA 伊爛拏鉢伐多 or 伊爛拏 An ancient kingdom, noted for a volcano being near its capital (the present Monghir, Lat. 25° 16' N. Long. 86° 26' E.)

HIRĀNYAVATĪ or Hirānya or Adjitavati 尸賴拏伐底 or 尸離刺拏伐底 or 阿利羅跋提 or 阿特多伐底 explained by 無勝 lit. invincible, or by 金沙跋

提 lit. gold sand Vati or by 跋提河 lit. the river Vati. A river rising in Nepaul and flowing past Kus'inagara, the modern Gaṇḍaki or Gunduck. Chinese texts confound it with the Nāiraṇḍjana.

HOMĀ 鶴秣 A city (perhaps the modern Humoon) on the eastern frontier of Persia.

HOSNA or Ghazna 鶴悉那 the capital of Tsāukūṭa (q. v.), the modern Ghuznee.

HRI 絃哩 explained by 心 lit. the heart. A mystic sound, used, in sorcery and litanies accompanied with mudrā manipulations, to comfort the souls of the dead.

HROSMINKAN or Semen-ghān 絃露悉泯 An ancient kingdom, the region of Koendooz, Lat. 35° 40' N. Long. 68° 22' E.

HUCHKARA 護瑟迦羅 A city of Cashmere, the modern Uskar, on the Behat.

HUDJIKAN 胡實健 An ancient kingdom, S. W. of Balkh, the region of Djuzdžān, Lat. 35° 20' N. Long. 65° E.

RUMI 護密 A tribe of Tamasthiti.

HUPIĀN 護苾那 The ancient capital of Urdhasthāna, N. of Cabul.

I.

ĪCHADHARA (Pāli. Īsadhara.

Singh. Ishadhara. Siam. Tsinthon.

Tib. Seiol darin) 伊沙陞羅

or 伊沙馱羅 explained by

持軸 lit. hinging on a pivot,

or by 持轉 lit. revolving. A

chain of mountains whose peaks

resemble linchpins. The second

of the 7 concentric circles of

mountains surrounding the Mēru.

IKS'VĀKU VIRUDHAKA

or Vidhaka (Singh. Amba or

Okkaka. Tib. Bhu ram ching pa

hphgsskyespo) 懿師魔 (Is'ma)

or 甘蔗王 (Kama king). A

descendant of Gautama (q. v.),

the last king of Pōtala of the

Kama (god of love) dynasty.

When he heard that his four

sons, whom he had banished for

the sake of a concubine, refused

to obey his summons to return,

he exclaimed 釋迦 (S'ākya),

meaning to say, 'is it possible'?

Thenceforth his descendants were

called the race of S'ākya.

INDRA (Siam. Phras in. Tib.

Dvango or Bdosogs or Kaus'ika.

Mong. Khurmusda kutchika or

Khurmusda tegri) 因陀羅

explained by 帝 lit. supreme

ruler, or by 主 lit. ruler. A

popular god of Brahminism,

adopted by Buddhism as repre-

sentative of the secular power,

protector of the church, but as

inferior to any Buddhist saint.

Further particulars see under

S'akra, Sakchi, S'atamanya, Trai-

yastriṃs'as, Vadjra.

INDRADHVADJA 帝相

lit. image of Indra. A fictitious

contemporary of S'ākyamauni, be-

ing Buddha of the S.W. of our

universe, an incarnation of the

7th son of Mahābhīṣṇa dīṇānā

bhīḥhā.

INDRANĪLAMUKTĀ 因陀羅

尼羅目多 explained by

帝 (Indra) 青 (azure) 珠

(pearl). i.e. a blue pearl called

Indra (because it is the lord of

pearls). A fabulous jewel form-

ing the basis of the throne of

Indra (v. Nyagrōdha).

INDRAS'ĀILAGUHĀ

因陀羅勢羅婁訶

explained by 帝釋窟 lit. the

cavern of S'akra, or by 小孤

石山 lit. the mountain of

small isolated rocks. A caver-

nous mountain with rock temple,

near Nālanda.

INDRYA or Pantcha Indryāni

(Pāli. Indrayas) 五根 lit. 5

roots, explained by 發生 lit.

productive of life. One of the

37 Bodhi pakchika dharma, 5

positive agents producing sound

moral life, viz. (1.) faith v.

S'raddhëndriya, (2.) energy v. Vir-yëndriya, (3.) memory v. Smari-tindriya, (4.) ecstatic meditation v. Samadhindriya, (5.) wisdom v. Pradjñëndriya. These 5 Indriyas differ from the 5 Balas (v. Balā) only by being, in the latter case, viewed as negative moral agents preventing the growth of evil.

INDU 印度 (Indu) or **印特伽** (Indica sc. regio) or **身毒** (Sindhu, Scinde) or **賢豆** (Hindu) or **天竺** explained by **月** lit. the moon (sc. because the saints of India illumine the rest of the world), or **因陀羅婆他那** (Indravādāna) explained by **主處** lit. the region (guarded by) Indra. General term for India which is described as resembling, in shape, the moon at her half, measuring 90,000 li in circumference, and placed among other kingdoms like the moon among the stars. See also Djambudvīpa.

INDU DHARMA ÂRANYA v. Dharmaraksha.

INDUS v. Sindhu.

INVAKAN or Khavakan or Avakan (Afghān) or Vakhan **涇薄健** or **切薄健** or **阿薄健** or **薄健** An ancient kingdom, the S. E. of Afghanistan, the original home of the Afghans.

IS'ANAPURA (lit. city of S'iva) **伊賞那補羅** An ancient kingdom in Burmah.

ISCHKESCHM 訖栗瑟摩 An ancient kingdom near the principal source of the Oxus.

ISFIDJAB 白水城 lit. the white river city. A city in Turkestan, on a small tributary of the Jaxartes.

ISKARDU v. Khas'a.

ĪS'VARA 伊葉波羅 or **伊涇伐羅** or **自在** lit. independent existence (sovereign). (1.) A title given to S'iva, Avalôkitêś'vara and other popular deities. (2.) A S'rāmāya of the West, who made (A. D. 426) a translation (lost since 730 A.D.) of the Samyuktābhidharma hridaya s'āstra. (3.) A bhikṣu of India, commentator of **菩提資糧論** a s'āstra by Nāgārdjuna, translated (A. D. 590-616) by Dharmagupta.

ĪS'VARADÊVA 自在天 lit. sovereign dēva. (1.) A name of S'iva. (2.) A deity revered by the Pāṃsupatas.

ITIYUKTAS or Itivṛitakam **伊帝目多** or **伊帝目多伽** explained by **本事** lit. original events. One of the 12 classes of Buddhist literature, biographical narratives.

K.

KACHANIA 屈霜你迦
An ancient kingdom, W. of Samarkand, near Kermina.

KÂCHAYA 濁 lit. corruption.
There are 5 spheres of corruption, viz. (1.) the kalpa (劫) or existence of any universe, (2.) doctrinal views (見), (3.) miseries of transmigration (煩惱), (4.) universal life (衆生), and (5.) destiny (命).

KACHÂYA 迦羅沙曳
or 袈裟 explained by 染色衣 lit. dyed garments. The clerical (coloured) vestments.

KACHGAR 法沙 or (after the name of the capital) 疏勒 An ancient kingdom (Casia regio), the modern Cashgar.

KADJÎNGARA or Kadjînga or Kadjûghira (Pâli. Kadjanghêlê)
羯蠅揭羅 or **羯殊曷祇羅** An ancient kingdom, in Agra province, near Farakabad, the modern Kadjeri.

KAKUDA KÂTYÂYANA
迦旃延 One of 6 Brahmins who opposed S'âkyamuni, called Kabandhin Kâtyâyana in the Upanishads of the Atharvaveda.

KALÂ 時 lit. a season. A division of time, 4 hours.

KALANTAKA v. Karandaka.

KALÂNUSÂRIN 細末堅黑檀旃 lit. Tohandana (yielding) a hard black dust. A species of sandalwood (*Styrax benzoin*).

KÂLAPINÂKA 迦羅臂拏迦 A city of Magadha, near Kulika, S. of Bahar.

KÂLARUTCHI 彊梁婁至 or 眞喜 lit. true joy. A S'ramana of the West, who A.D. 281) translated one sûtra.

KÂLASÛTRA (Siam. Kalasuta)
黑繩 lit. black ropes. The second of 8 hells where the culprits are loaded with heated chains.

KALAVÎNGKA or Kuravikaya
迦陵頻伽 or **竭羅頻迦** or **迦陵毗迦** or **歌羅頻迦** or **好音鳥** lit. sweet voiced bird, or **仙鳥** lit. immortal bird. The *Cuculus melan leucus*.

KÂLAYAS'AS 曁良耶舍 or 時稱 lit. ever famous. A S'ramana of the West, translator (A. D. 412) of 2 works.

KALÎNGA 羯陵伽 An ancient kingdom, S. E. of Kôs'ala, a nursery of heretics; the modern Calingapatam.

KALIRÂDJA 羯利王 or 歌利王 or 加利王

or 迦藍浮 or 闍諍王
lit. the quarrelsome king. A king
of Magadha (reborn as Kānpāṇi-
ya), converted by the stoicism dis-
played by Kēhāntirīchi when the
latter's hands and feet were cut
off, owing to the king's concubines
having visited the richi's her-
mitage.

KĀLODAKA 迦羅留陀伽

or 時水 lit. time (kāla) water
(udaka). A Śramaṇa of the
West, translator (A. D. 383) of
one work.

KĀLÔDĀYIN 迦留陀夷 or

迦留陀夷 or 黑光 lit.
(a man with a face of) black
lustré. A disciple of Śākyamuni,
to be reborn as Samantaprabhāsa.

KALPA (Pāli. Kappa. Tib. Bskalpa.

Mong. Galab) 劫波 or 劫
波簸陀 or 劫 explained by
大時分 lit. a great period
(not to be reckoned by months
and years). A period during
which a physical universe is
formed and destroyed. There are
great kalpas (大劫) and small
kalpas (小劫). Every great
kalpa or mahākappa (Pāli. Maha-
kappa. Siam. Mahakab. Tib.
Bskal pa een po), or period elap-
sing from the moment when a
universe is formed to the moment
when another is put in its place,
is divided into 4 Asaṃkhyān

kalpas (v. Vivartta, Vivarttasid-
dha, Samvartta, Samvarttasiddha),
corresponding with the 4 seasons
of the year and equal to 80 small
kalpas or 1,344,000 years. Every
small kalpa or Antara or interim
kalpa (Singh. Antahkalpaya. Tib.
Bar gyi bskal pa. Mong. Sag-
horata or Sabssarum or Dumdadu
Galab) is divided into a period of
increase (增劫) and decrease
(減劫). The former (Tib.
Bskalpa bzang po), successively
ruled by 4 Tchakravartias, called
kings of iron, copper, silver and
gold), is divided into 4 ages
(iron, copper, silver, gold), during
which human life gradually in-
creases to 84,000 years and the
height of the human body to
84,000 feet. The kalpa of de-
crease (Tib. Bskal pa ngan pa) is
divided into 3 periods (三災)
of distress (viz. pestilence, war,
famine), during which human life
is reduced to 10 years and the
height of the human body to 1
foot. There is another distinc-
tion of 5 kalpas, viz. (1.) the in-
terim (Antara) kalpa, divided, as
above, into a period of increase
and decrease; (2.) the kalpa of
formation v. Vivartta; (3.) the
kalpa of continued existence v.
Vivarttasiddha; (4.) the kalpa of
destruction, v. Saṃvartta; (5.)
the kalpa of continued destruc-
tion v. Saṃvarttasiddha; (6.) the
great kalpa v. Mahākappa. A

third division gives, (1.) Antara kalpas (別劫), (2.) Vivartta kalpas (成劫), (3.) Saṃvartta kalpas (壞劫), and (4.) Mahākalpas (大劫). A fourth division gives, (1.) Antara kalpas (小劫) of 16,800,000 years, (2.) Middling kalpas (中劫) of 336,000 000 years, (3.) Mahākalpas of 1,344, 000,000 years.

KĀM A v. Māra.

KĀMADHĀTU or Kāmalōka or Kāmavachara (Tib. Dod pai khsma) 欲界 lit. the region of desire. (1.) The first of the Trāilōkya, the earth and the 6 Dēvalōkas, constituting the physical world of form and sensuous gratification. (2.) All beings subject to metempsychosis on account of the immoral character of desire.

KĀMALĀDALĀ VIMĀLA NAKHATRA RĀDJA SAMKUSUMITĀBHIDJĀNA 淨華宿王智佛 lit the king of the constellation (called) pure flower and Buddha of wisdom. A fictitious Buddha, to appear in Vāirōtchana ras'mi praṭimaṇḍita.

KĀMALAÑKĀ 迦摩浪迦 An ancient kingdom, in Chitragong, opposite the mouth of the Ganges.

KĀMALASĪLA 迦摩羅什羅 A native of India (contem-

porary of Padmasambhava), who opposed the Mahāyāna School in Tibet.

KĀMAPŪRA 迦摩縷波 An ancient kingdom, the modern Gohati, in western Assam.

KAMBALA 頗鉢羅 A fabric of fine wool.

KĀMĪKĀRA 甄迦羅 A numeral, equal to 10,000,000,000.

KĀNADĒVA 迦那提婆 A native of southern India, a Vais'ya by birth, disciple of Nāgārjuna; laboured (B. C. 212—161), in Kapila and Pātaliputra, as the 15th Indian patriarch, a great opponent of heretics.

KĀNAKA 羯尼迦 or 羯尼 The Butea frondosa. See also Palāsa.

KĀṢAKAVARṢA PŪRVAYOGA SŪTRA 佛說金色王經 Title of a translation (A. D. 542) by Gautama Pradjñāratchi.

KĀNAKAMUNI (Pali Konāgamana, Siam. Phra Kōnakham, Tib. Gser thub. Mong Altan tchidakteh) 迦諾迦牟尼 or 拘那含牟尼 explained by 金寂 lit. a recluse (radiant as) gold A Brahman of the Kāsyapa family, native of Subhavarati, the 2nd of the 5 Buddhas of the Bhadrā kalpa, the 5th of the 7 ancient Buddhas, who converted 30,000 persons when

human life lasted 30,000 years.

KANDAT 昏馱多 The capital of Tamasthiti, the modern Kundoot, 40 miles above Ishtrakh.

KANICHKA 迦膩色迦 or **迦膩伽王** A king of the Tochari, conqueror of a great part of India, patron of Buddhism, who built the finest stūpas in the Punjab and in Cabulistan. He reigned, B. C. 15 to 45 A. D., when the 3rd (or 4th) synod met in Cashmere and revised the canon finally.

KANTAKANAM AS'VARĀṬJA (Singh. Kantaka) **健陟** or **馬王** lit. king of horses. The horse by which S'ākyamuni escaped from home.

KĀNTCHANAMĀLĀ 真金鬘 lit. (wearing) headgear of pure gold. The wife of Kuṇāla, noted for her fidelity to her disgraced husband.

KĀNTCHĪPURA 建志補羅 or **建志城** The capital of Drāviḍa, the modern Condjeversam, near Madras.

KANYĀKUBDJA 羯若鞠闍 or **闍饒彝城** explained by **曲女城** lit. city of hump-backed maidens. A kingdom and city of Central India, the modern Canouge, where the 1000 daughters of Brahmadata, who refused

Mahāvrikela, became deformed.

KAPĀLIRAS or **Kapāladhārinās** **迦波釐** explained by **體鬘** lit. (wearing a) headgear of skull bones. A heretical (Shivaite) sect.

KAPĪLA 迦比羅 or **赤色仙** lit. the red-coloured richi. The founder of the Sāṃkhya (q. v.) philosophy, who, several centuries before S'ākyamuni, composed the heretical **金十七論** Sāṃkhyākārikā bhāṣya s'āstra, translated (A. D. 557—569) by Paramārtha.

KAPILAVASTU (Pāli. Kapilavatthū. Singh. Kimbulvat. Siam. Kabillaphat. Tib. Serskyaghrong. Mong. Kabilik) **劫比羅伐** or **宰堵** or **迦毗羅蘇都** or **迦毗羅皤宰都** or **迦毗羅衛** or **迦毗羅** or **伽毗黎** or **迦夷** or **迦維** explained by **妙德城** lit. city of wonderful virtue or by **黃處** lit. yellow dwelling. An ancient city, birth place of S'ākyamuni, destroyed during the lifetime of the latter, situated (according to Hsuen-tsang) a short distance N. W. of present Goranepoor, Lat. 26° 46' N. Long. 83° 19' E.

KAPĪNDJALA 迦毗摩羅 A native of Patna, 13th Indian

patriarch, teacher of Nāgārdjuna, died (by samādhi) about A. D. 137.

KAPINĎJALA RÂDJA

迦頻闍羅王 or 雉王

lit. pheasant king. Name of S'ākyamuni, since, in a former life, he appeared as a pheasant (phoenix) to extinguish a conflagration.

KAPIS'A 迦畢試

Ancient kingdom and city, in the Ghûrb. end valley, N. E. of Opiân, S. of the Hindookoosh, where a Hau prince was once detained as hostage.

KAPITHA 劫比他 (1.)

Ancient kingdom, also called Saṃkās'ya, in Central India. (2.)

A Bhraman, persecutor of Buddhists, reborn as a fish, converted by S'ākyamuni.

KAPÔTANA 劫布坦那

Ancient kingdom, the modern Kebûd or Keshbûd, N. of Samarkand.

KAPÔTIKÂ SAṂGHÂRAMA 迦

布德伽藍 or 鴿伽藍

lit. pigeon monastery. A vihāra of the Sarvāstivādāh, where S'ākyamuni, in the form of a pigeon, rushed into a fire to convert a sportsman.

KAPPHINĀ or Kamplilla 劫賓

那 or 劫比拏 explained by

房宿 lit. the constellation

Scorpio. A king of southern Kôs'ala, born in answer to prayer addressed to the regent of Scorpio; a disciple of S'ākyamuni; entered the priesthood as Mahākapphina; to be reborn as Samantaprabhasa.

KARANDĀ or Karaṇḍaka or

Kalanda (Siam. Karavek) 迦蘭

陀 or 阿蘭陀 or 迦蘭

馱迦 or 羯蘭鐸迦

A bird of sweet voice (*Cuculus melanoleucus*), which waked Bimbisara to warn him against a snake.

KARANDĀHRADA 迦蘭陀

池 A pond near Karaṇḍa vēṇu-

vana, a favourite resort of S'ākyamuni.

KARANDĀ VĒNUVANA

迦蘭陀竹園

The bamboo park (called after the bird Karaṇḍa), dedicated by Bimbisara first to a sect of ascetics, then to S'ākyamuni, for whom he built there the vihāra called Karaṇḍanivasa (Singh. Vēlavana).

KARANDĀVYŪHA SŪTRA 佛

說大乘莊嚴寶王經

Title of a translation, A.D. 980—1,001.

KARATUHĪ v. Khadjis'vara.

KARAVĪKA or Khadiraka (Siam.

Karavik) 佉得羅柯 or

羯地洛迦 explained by 欖

木山 lit. Djambu wood moun-

tain. The 3rd of 7 concentric circles of rocks which surround the Meru; 10,000 feet high; separated by oceans from the 2nd and 4th circles.

KARÇĀPAṆA 羯利沙鉢那 or 迦利沙鉢拏 explained by 兩 lit. an ounce. A weight, equal to 80 Raktikās or 175 grains.

KARMA (Tib. Du byed) 羯摩 or 葛哩麻 explained by 業報 lit. retribution, or by 作法 lit. the law of action, or by 行 lit. action. The 11th Nidāna, the 4th of the 5th Skandhas viz. (the resultant of) moral action, which ethical term Chinese Buddhism substitutes for the metaphysical term *Saṃkāra*. Karma is that moral kernel (of any being), which alone survives death and continues in transmigration.

KARMADĀNA (Siam. Tscho khun balat) 羯摩陀那 or 維那 explained by 知事 lit. expert. The sub-director of a monastery.

KARMASIDDHA PRAKARAṆA SĀSTRA. Title of 2 translations of a tract by Vasubandhu, viz. 業成就論 by Vimokchaprādīna A. D. 541, and 大乘成業論 by Hsien-tsang, A. D. 681.

KAMĀVARAṆA PRATISARAṆA

大乘三聚懺悔經

Title of a translation by Djanagupta and Dharmagupta, A. D. 590.

KARMĀVARAṆA VIS'UDDHI

SŪTRA 佛說淨業障經

Title of a translation, A. D. 350—431.

KARMAVIBHĀGA DHARMAG-

RANTHA 佛說分別善

惡所起經 Title of translation (total abstinence tract), A. D. 25—220.

KARMAYA v. Tchatu Yōni.

KĀRMĪKĀḤ 施設論部

lit. the School of Karma. A philosophical School which taught the superiority of morality over intelligence.

KARṆASUVARṆA (Pali Lata)

羯羅拏蘇代剌那 or

金耳 lit. golden ears. Ancient kingdom in Gandwana, near Gangpoor.

KARPŪRA 羯布羅 or

香龍腦 lit. nāga brain perfume. Camphor.

KĀRTIKA 迦刺底迦

The 2nd month in autumn.

KARUṆĀPUNḌARĪKA SŪTRA

悲華經 Title of a translation by Dharmarakṣa, A. D. 397—439.

K Â S' Â 迦奢 A kind of grass (*Saccharum spontaneum*). A broom made of this grass, used by S'âkyamuni, is still an object of worship.

KASA'NNA 羯霜那 A kingdom, 300 li S. W. of Kharismiga, on the Oxus, the modern Koor-shee.

K Â S' A P U R A 迦奢布羅 A kingdom, probably the country between Lucknow and Oude.

KÂS'Î v. *Vârânas'î*.

K A S' M Î R A 迦葉彌羅 or **迦涇彌羅** or **迦濕蜜羅** Cashmere, anciently called Kopheno (v. *Kubbâna*), was converted through Madhyantika and became, during Kanichka's reign, the headquarters of northern Buddhism. Here the last synod assembled and hence Buddhism, saturated with Shivaistic ideas and rites, spread to Tibet and thence to China.

KÂS'YAPA v. *Mahâkâs'yapa*.

KÂS'YAPA BUDDHA (Pâli. *Kasapa*. Singh. *Kasyapa*. Siam. *Phra Kasop*. Tib. *Oderung*. Mong. *Kasjapa* or *Gerel zadiktohi*) **迦葉波** or **迦葉** explained by **飲光** lit. (one who) swallowed light (viz. sun and moon which caused his body to shine like gold). The 3rd of the 5 Buddhas of the Bhadra Kalpa, the 6th of the 7

ancient Buddhas, a Brahman, born at Benares. His father was Brahmadatta, his mother Dharmavarti (財主), his favourite tree was the Nyagrôdha, his disciples were Tissa (提舍) and Bharadvadja (婆羅婆). He converted 20,000 persons whilst human life lasted 20,000 years. S'âkyamuni was formerly (as *Prabhâpâla*) his disciple and received from him the prediction of future Buddhahood.

KÂS'YAPA MÂTANGA 迦葉摩騰 or **竺葉摩騰** or **攝摩騰** or **摩騰** (*Mâtanga*). (1.) A disciple of S'âkyamuni. (2.) The same, reborn as a Brâhmaṇa of Central India, famous as an expositor of the *Suvarṇa prabhâsa*, followed Ming-ti's Indian embassy from Tuk-hâra to China, and translated (A. D. 67), together with Dharmaraksha, the first Sûtra into Chinese, viz. **佛說四十二章經** the Sûtra of 42 Sections.

KÂS'YAPA PARIVARTÂ Title of 4 translations (of the same Sûtra), viz. (1.) **普明菩薩會**; (2.) **佛遺日摩尼寶經** A. D. 25—220; (3.) **佛說摩訶衍寶嚴經** A. D. 265—420; (4.) **佛說大迦葉問大寶積正法**

經 A. D. 980—1,000.

KÂS'YAPA TATHÂGATA same as Kâs'yapa Buddha.

KÂS'YAPÎYÂH or Kâs'yapanikâya (Tib. Kâchyapriyâs) 迦葉臂

耶部 or 迦葉遺部 or

迦葉比部 or 迦葉惟

部 or 柯尸悲與部 or

飲光部 lit. the School feed-

ing on light. (1.) Another name

of the Mahâsamghikâh, also called

聖上座部 or 尊上座

部 Âryasthavira nikâya. (2.) A

subdivision of the Sarvâstivâdâh.

See also Suvarchakâ.

KATABHÛTANA or Katapûtana

迦吒富單那 or 羯吒

布恒那 explained by 極臭

鬼 lit. demons of extremely bad

odour. A class of Prêtas.

KATCHA or Katch 契吒 An

ancient kingdom tributary to

Malava, now the peninsula Cutch.

KATCHÂNÂ v. Yas'ôdharâ.

KATCHTCH'ÊSVARA

v. Kladjis'vara.

KATINA 迦絺那 or 功

德衣 The garment of merits.

KÂTYÂYANA 迦多衍那 or

迦旃延 or 迦延 explain-

ed by 文飾 lit. ornament of

literature. (1.) A disciple of

S'âkyamuni, also called Mahâkâ-

tyâyana, author of the Abhid-

harma dじūāna prasthāna s'āstra,

to reappear as 閻浮那提

金光 Buddha Djambūnada-

prabha. (2.) Name of many dif-

ferent persons.

KÂTYÂYANA KÔCHA S'ÂSTRA

迦延俱舍論 A work on

the Abhidharma by Kâtyâyana.

KATYÂYANÎPUTRA 迦旃延

子 or 迦多衍尼子 The

son of Mahâkâtyâyana, author of

4 philosophical works.

KATUN 可賀敦 A Mongol

term for 'queen' or 'princess.'

KÂUNDINYA (Singh. Kondanya)

憍陳如 or 憍陳那 or

拘隣隣 explained by 火器

lit. a utensil for (holding) fire or

by 本際第一解法 lit.

chief of his time in expounding

the law. (1.) A prince of Magad-

ha, uncle and chief disciple of

S'âkyamuni (v. Adjātakâundī-

nya). (2.) A grammarian, men-

tioned in the Prâtis'akhyâ sūtras.

(3.) Vyākaraṇakâundīnya (q. v.)

See also under Kâlirâdja and

Kâlidatta.

KAUS'ÂMBÎ or Vatsapattana (Pâli.

Kôsambi Singh. Kosamba) 拘

睢彌 or 俱賞彌 or 俱

睢彌 An ancient city, either

the modern Kusia near Kuttia,

or the modern Kosam near Allahabad.

KÂUS'ĒYA 橋奢耶 or 野蠶絲 Silk from wild silk-worms.

KAUS'IKA PRADJÑA PÂRAMITÂ 佛說帝釋般若波羅蜜多心經
Title of a translation (A. D. 980—1,000) by Dānapāla.

KÂYA (Singh. Kayan) 葛耶 or 身 lit. the body. One of the 6 Āyatanas, the sense of the body, i.e. touch. See Chaḍāyatana and Vidjāna.

KÂYA SMRITY UPASTHÂNA (Pali. Kāya rupa passana) 念身不淨 lit. remembrance of the impurities of the body. One of the 4 categories of Smṛityupasthāna (q. v.), the knowledge that all corporeity is impure.

KCHÂMÂKÂRA BODHISATTVA SŪTRA 菩薩生地經
Title of a translation, A. D. 222—280.

KCHAMÂVATĪ VYÂKARAṆA SŪTRA 佛說差摩婆帝受記經
Title of a translation by Bodhirutchi, A. D. 519—524.

KCHANA 刹那 A moment, the 90th part of a 念 thought, the 4,500th part of a minute, during which 90 or 100 births and as many deaths occur.

KCHÂNTIDĒVA 屢提提婆
A richi who taught Sākyamuni gymnastics.

KCHÂNTI PÂRAMITÂ 屢提波羅蜜多 or 忍辱 lit. enduring insult. The 3rd of the 6 Pāramitā (q. v.), the virtue of patient equanimity.

KCHÂNTIRICHI 辱忽仙 lit. the richi who patiently suffered insult. S'ākyamuni, in a former life, being a richi, suffered mutilation to convert Kāṇirādja.

KCHÂNTISIṂHA 屢底僧訶 explained by 師子忍 lit. lion's patience. A native of Hiranya-parvata, follower of the Sarvāstivādāḥ.

KCHATTRIYA 刹恒利耶 or 刹帝利 or 刹利 explained by 土田主 lit. land-owners. The caste of warriors and kings, pure Hindus by descent, forming, next to the Brahmans, the only caste from which Buddhas come forth.

KCHÂUMA 莧摩 A species of hemp.

KCHUNADĒVA 耨那天神
A Hindu deity worshipped by Tirthakas.

KCHUNAHILA 耨那呬羅
A mountain in Tsāukūṭa.

KÊSHINĪ 多髮 lit. much hair. Name of a Rakchasi.

KHADGA 渴伽 or **佉加**
or **竭伽** explained by **獨居**
山林 lit. solitary dweller in
forests. The rhinoceros.

KHADIRA 竭陀羅 or **切**
地羅 or **羯達羅** explain-
ed by **檐山林** lit. timber of
the Djambu mountains. The
Mimosa catechu. See also Kar-
avika.

KKADJIS'VARA or Katchobés'-
vara or Karatchi **竭麟涇伐**
羅 The capital of Vitchalapura,
the modern Kurachie.

KHAKKHARAM or Hikkala
隙葉羅 explained by **錫杖**
lit. a staff of tin. The metal
wand of the Bhikshu (originally
used to knock at the doors).

KHAN 可汗 A Mongol term for
'prince.'

KHARACHAR or Kutche **庫車**
or **屈茨** or **屈支** or **龜茲**
Ancient kingdom and city, in
eastern Turkestan.

KHARISMIGA 貨利習彌迦
Ancient kingdom (Kharizm) on
on upper Oxus, forming part of
Tukhâra.

KHARÔCHTHA 佉盧虱吒
explained by **驢唇** lit. (having
the) lips of an ass. Name of an
ancient richi.

KHAS'A 竭叉 An ancient tribe

(Kasiol) on the Paropamisus.
Others point to Cashmere (Rém-
usat), Iskardu (Klaproth), Kart-
chou (Beal).

KHAVAKAN v. Invakan.

KHAVANDHA 揭盤陀
An ancient kingdom and city, the
modern Kartchou, S.E. of Sirikol
lake.

KHOTAN v. Kustana.

KHULM 忽懷 An ancient king-
dom and city, between Balkh and
Koondooz, near Khooloom.

KHUSTA 闊悉多 or **閭悉**
多 A district of Tukhâra, S. of
Talikhân.

KIKANA 稽蓋那 A district
of Afghanistan, the valley of
Pishin, now inhabited by the
Khaka tribe.

KIM'S'UKA 甄叔迦寶
explained by **鸚鵡寶** lit. the
treasure (red as the beak) of the
macaw. The Butea frondosa. See
also Kanaka.

KINNARA (Siam. Kinon. Tib.
Miham tchi) 緊那羅 or **非**
人 lit. not men or **疑神** doubt-
ful (horned) spirits. Demons (dan-
gerous to men), the musicians
(represented with horse heads) of
Kuvêra.

KLICHTA MANAS v. Vidyâna.

KÔCHA KARAKÂ v. Abhidharma
kôcha karakâ.

KÔKÂLÎ or **Kukâli** or **Gôkâli** 俱迦利 explained by 惡時者 lit. one of a bad time. The parent of Dêvadatta, the latter being called Kôkâliya (son of Kôkâli). See also Gôpali.

KÔKILA 拘耆羅 or 拘翅羅 A bird, probably same as Kalaviṅka.

KÔLITA 拘隸多 or 俱利迦 or 俱律陀 or 拘栗 The father of Mahâmaudgalyâyana.

KÔṆKANAPURA 恭建那補羅 An ancient kingdom, the modern Goa and North-Canara.

KÔṆYÔDHA 恭御陀 An ancient kingdom, the modern Ganjam, on the East coast of India.

KÔSALA or **Kôs'ala** (Singh. Kosol) 僑薩羅 or 喬薩摩 (1.) Southern Kôsala or Dakchinakôsala, an ancient kingdom, the present Gundwana and Berar. (2.) Northern Kôsala or Uttarakôsala, an ancient kingdom, the modern Oude.

KÔS'AS 俱舍 Dictionaries or repertories.

KÔṬI (Pâli. Kathi) 俱胝 or 拘胝 or 戈追 explained by 億 lit. ten myriads. A numeral, equal to 10,000,000. See also Lakkha.

KOTLAN 珂咄羅 An ancient kingdom, W. of Tsungling mountains, S. of Karakul lake.

KÔVIDARA 拘鞞陀羅 The Bauhinia variegata.

KRAKUTCHHANDA (Pâli. Kakusanda. Siam. Phra Kukusom. Tib. Hkor vah djigs. Mong. Ortolailong ebdektehi or Kerkessundi) 迦羅鳩村馱 or 迦羅迦村馱 or 羯羅迦忙陀 or 羯洛迦孫馱 or 拘樓奉佛 or 拘留孫佛 explained by 所應斷已斷 lit. (one who) readily makes the right decision. The first of the 5 Bhaddhas of the Bhadrakalpa, the 4th of the 7 ancient Buddhas, native of 安和城 Kolemavati, descendant of the Kâs'yapa family, son of 禮德 (Singh. Aggidatta) and 善枝 (Singh. Wisakha), teacher of 薩尼 (Singh. Sanjawi) and 毗樓 (Singh. Wadhura). His favourite tree was the Sirisa; he converted 40,000 persons, whilst human life lasted 40,000 years.

KRIS'NAPAKCHA 黑分 lit. the black portion. A division of time, 14—15 days. See S'uklapakcha.

KRIS'NAPURA v. Mathûra.

KRITYA (fem. Krityā) 吉蔗 explained by 起尸鬼 lit. demons digging up corpses, or 訖利多 explained by 買得 lit. bought (slaves). (1.) A class of demons, including Yakchakrityas and Manuchakrityas. (2.) A term of contempt, applied to mischievous persons.

KRÔS'A 拘盧舍 or 拘樓 賒 or 俱盧舍 or 拘屢 or 拘盧 explained by 大牛音 lit. the lowing of a big ox. A measure of distance, the 8th part of a Yôdjana, or 5 li.

KUBHÂ 罽賓 The river Kophes (Kabul).

KUBHÂNA 護苾那 or 闐賓 Kophene (v. Kas'mîra), the modern Kabul.

KUKÂLÎ v. Kôkâlî.

KUKEJAR 子合國 A country W. of Khoten, 1,000 li from Kaschgar, perhaps Yerkang.

KUKKUTÂ PADAGIRI 屈屈 吒波陀山 or Gurupadagiri 蹇盧播陀山 explained by 鷄足山 lit. chicken foot mountain, or by 狼足山 lit. wolf's foot mountain, or by 尊足山 lit. Buddha's foot mountain. A mountain 7 miles S.E.

of Gâya, in which Mahākâs'yapa is believed to be living even now.

KUKKUTÂ RÂMA or Kuk-kutapada saṅghârâma 屈屈吒 阿濫摩 or 屈屈吒波 陀僧伽藍 or 鷄足園 lit. chicken foot park. A monastery on Kukkuṭapadagiri, built by As'ôka.

KULAPATI 俱羅鉢底 or 家主 lit. landlord. A title of honour.

KULIKA 拘理迦 A city 9 W. S. W. of Nâlanda in Magadha.

KULUTA 屈露多 An ancient State, in northern India, famous for its rock temples; the modern Cooloo, N. of Kangra.

KUMÂRA 拘摩羅 or 童子 lit. a youth. (1.) Name of a certain king. (2.) General appellation of royal princes.

KUMÂRA BHÛTA 鳩磨羅 浮多 explained by 童子 lit. a youth. A child of about 10 years.

KUMÂRABUDHI 鳩摩羅佛 提 or 童覺 lit. youthful intelligence. A S'râmapa of the West, translator (A. D. 369—371) of the 四阿舍暮抄解 explanation of an abstract of the 4 Agamas by Vasubhadra.

KUMÂRADJÎVA 鳩摩羅耆

婆 or 鳩摩羅什婆 or

鳩摩羅十 or (abbrev.) 鳩

摩羅 or 羅十 explained by

童壽 lit. youthful and aged.

A native of Kharachar, son of Kumârâyana and Djîva, disciple of Vandbudatta, Vimalākcha and Sûryasoma, great expositor of the Mahâyâna, carried as prisoner to China (A. D. 383), where he was styled 'one of the 4 sons of Buddhism,' introduced a new alphabet and translated some 50 works.

KUMÂRALABDHA 拘摩羅

邏多 explained by 童授

lit. gift of a youth. A follower of the Sautrântikah, author of many philosophical works.

KUMÂRARÂDJA 太子 or 王

子 or 王太子 lit. crown-

prince, or 法王之子 lit. son

of a Dharmavartî. (1.) An epithet of Buddhas of royal descent.

(2.) An epithet of Mandjus'ri.

KUMARATA 鳩摩羅多 or

矩摩邏多 or 鳩摩

explained by 童首 lit. chief of

princes. A dâva in Paranîrmita

vas'avartin, reborn in Tushita,

disciple of Kaus'ika, reborn in a

Brahmaloka, reborn among the

Tukhâra as a Brahman, laboured

in Central India as the 19th

patriarch, died A. D. 22.

KUMBHÂNDAS or Kumbhândakas

(Siam. Thepa Kumphan) 鳩槃

茶 or 究槃茶 or 恭畔

茶 or 弓槃茶 explained by

陰囊 lit. scrotum (of mon-

strous size). A class of mon-

strous demons (perhaps identic

with the 船遮 of Fah-hien).

KUMBHÎRA 金毗羅 or 宮

毗羅 explained by 鰐魚

lit. crocodiles; or by 蚊龍

lit. boa dragons. A crocodile,

described as 'a monster with the

body of a fish, but shaped like a

snake and carrying pearls in its

tail;' perhaps identic with the

室獸摩羅 or 失收摩

羅 described as 'a four-footed

crocodile, over 20 feet long.'

KUMIDHA 拘謎陀 An an-

cient kingdom (Vallis Come-

dorum), on the Beloortagh, N. of

Badakchan.

KUNÂLA or Dharmavivardhana

拘拏羅 The son of As'oka;

father of Sampadî (who succeeded

As'oka, 226 B. C.); of Gândhâra;

his eyes, beautiful as those of the

bird Kunâla, were gouged out

by order of a concubine of his

father. See also Ghôcha.

KUNDIKÂ 拏稚迦 or 軍持

explained by 渴罐 or 澡瓶

lit. a watering pot. The water bowl of the bhikṣu.

KUṆḌINYA s.a. Kāṇḍīnya.

KUṆKUMA 鬱金香 Perfume, prepared from the Turmeric (rhizome) plant, either *Curcuma longa* or *Curcuma aromatica*.

KUṆKUMASTŪPA 鬱金香

窠者波 A stūpa (covered with a paste of Kuṅkuma), in honour of Avalôkitêśvara, at Gāya.

KUNTI 梟帝 Name of a certain Rakchasi.

KURANA 屈浪那 An ancient kingdom, originally a district of Tukhāra, the modern Garana (with mines of lapis lazuli), S. of Rebat.

KURUDVĪPA s.a. Uttarakura.

KURYANA or Kuvayana 鞠利衍那 or 鞠和衍那 An ancient kingdom, N. of the upper Oxus, S. E. of Ferghana, the present Kurrategeen.

KUS'A 矩奢 or 茆草 or 上茅 explained by 吉祥草 lit. grass of lucky augury. Sacred odoriferous grass, *Poa cynosuroides*.

KUS'ÂGÂRAPURA 矩奢揭羅補羅 or 上茅宮城 lit. the city of Kus'a grass palaces, or 山城 lit. the mountain city. The ancient cap-

ital of Magadha, 14 miles S. of Behar, deserted by Bimbisāra in favour of Rājagriha (6 miles farther West).

KUS'ALAMŪLA SAMPARI-GRAHA SŪTRA 佛說華手經 Title of a translation by Kumāradjīva, A. D. 384-417.

KUS'INAGARA or Kus'igrāmaka (Pāli. Kusināra. Singh. Casinana or Casinara. Tib. Rtsa mtchogh grong) 拘尸那揭羅 or 拘夷那竭 or 拘尸城 or 拘尸那 explained by 九士生地 lit. the birthplace of 9 scholars. An ancient kingdom and city, near Kusiah, 180 miles N. of Patna; the place where S'akyamuni died.

KUSTANA 瞿薩恒那 or 豁旦 or 澳那 or 屈丹 or 于闐 or 于遁 or 和闐 the metropolis of Tartar (Tochari) Buddhism (since A. D. 300), until the invasion of Mohammedanism; the modern Khoten.

KUSUMA 枸蘇摩 or 白菊花 The white China aster.

KUSUMAPURA 枸蘇摩補羅 or 花宮城 lit. the city of palaces of flowers. The ancient name of Pāṭaliputra.

KUSUMA SAÑTCHAYA
SŪTRA 稱揚諸功德經
Title of a translation (A. D. 386
—534).

KUVAYANA v. Kuryana.

KUVĒRA v. Vais'ramana.

LAḌA v. Lāra.

L.

LADAKH (Tib. Ladag) 於 磨
The upper Indus valley, under
Cashmerian rule, inhabited by
Tibetans.

LĀGHULA s.a. Rāhula.

LAHUL v. Lōhara.

LAKCHAṆAS (Pāli. Assulakunu.
Singh. Maha purusha lakshana)
三十二相 lit. 32 signs.
The marks visible on the body
of every Buddha.

LAKKHA (Singh. Lakhan. Tib.
Laksh) 洛叉 or 洛沙 ex-
plained by 十萬 lit. 100,000.
The 100th part of a Kōṭi.

LALA v. Lāra.

LALITAVISTARA (Tib. Rgya cer
rol pa). Title of several transla-
tions of a biography of S'ākya-
muni, viz. (1.) 方等本起經
or 晉曜經 (lit. Samanta prab-
hāsa sūtra), by Dharmaraksha,
A. D. 388; (2.) 方廣大莊
經 or 神童遊戲經 or

神通遊戲經 by Divākara,
A. D. 683.

LAMBĀ 藍婆 A certain Rak-
chasi.

LAMBINĪ seo Lumbini.

LAMBURA or Lambhara 藍勃
羅 A mountain (with a famous
Nāgahrada), the present Laspis-
sor, in Kohistan, N. of Kabul.

LAMPĀ or Lampāka 濫波 An
ancient kingdom on the Laghmān
mountains, N. of the Kabul, E.
of the Atingar and W. of the
Kunar rivers.

LAÑGALA 狼揭羅 An
ancient tribe of Shivaïtes in wes-
tern Pundjab (now located near
Katch Gandava, in Beluchistan).

LAÑKĀ (Tib. Sing ga glin) 楞
伽 or 駁伽 or 楞求羅
伽 explained by 不可住
lit. uninhabitable. (1.) A moun-
tain in S. E. corner of Ceylon
with a city of demons (Lañkā-
puri). (2.) The island of Ceylon.

LAÑKĀVATĀRA SŪTRA. Title
of 3 translations of a polemical
philosophical treatise, based on
the teaching said to have been
given by S'ākyamuni on mount
Lañkā, viz. (1.) 楞伽阿跋
多羅寶經 by Guṇabhadra,
A. D. 443, (2.) 入楞伽經
by Bodhiratchi, A. D. 513, (3.)
大乘楞伽經 by S'ikhan.

anda, A. D. 700—704.

LĀRA or Lāja 羅 (1.) Mālava

南羅 lit. southern Lāra. (2.)

Vallabhi 北羅 lit. northern Lāra.

LĀṬA s. a. Kargasuvarṇa.

LĀVA 臘縛 or 羅婆 The 900th part of a Takchatra, equal to 1 minute and 36 seconds.

LIKCHĀ 蠟 lit. a nit. The 131,712,000th part of a Yōdjana.

LIMBINĪ v. Lumbini.

LINGA S'ARĪRA s. a. Dhar-makāya.

LITCHHAVI (Singh. Lichawi.

Tib. Lidschawji) 梨車 or 黎

車 or 栗咕鑿 explained by

力士 lit. mighty heroes. The republican rulers of Vais'ālī, the earliest followers of S'ākyamuni.

LŌHARA or Lahul 洛護羅

Kingdom and tribe (Malli, who subsequently moved S. and founded Mālava), anciently N. of Kuluta.

LŌHITAKA v. Rōhitaka.

LŌKADJYĒCHTHA (Siam.

Lōkavithu. Tib. Ndjig rtengyi)

世尊 lit. honoured by the universe. An epithet of every Buddha.

LŌKĀNTARIKA v. Naraka.

LŌKANUVARTANA SŪTRA

佛說內藏百寶經

Title of a translation by Lōka-rakcha, A. D. 25—220.

LŌKAPĀLA 護世者 lit.

guardian of the universe. Title given to valorous deities and saints, as the Tōhatur Mahārādjas, Avalōkitēs'vara, and others.

LŌKĀYATIKA or Lōkayata

路伽耶陀 explained by

惡論 lit. wicked talk or by

順世外道 lit. heretics who follow (the ways of) the world.

A brahminical sect of 'teachers who injure their pupils and return acts of kindness by wicked replies,' corresponding with an atomistic sect (attached to the

atheistic doctrines of the Tōhār-vākas) of 'pupils who injure their teachers and return acts of kindness by wicked queries,' called

逆路伽耶陀 lit. Anti-lōkayatikas.

LŌKĒS'VARARĀDJA

盧迦委斯諦 or 世尊

lit. lord of the universe. (1.)

Name of a certain Buddha. (2.)

Epithet of Avalōkitēs'vara and other deities and saints.

LŌKŌTTARAVĀDINĀH 盧俱

多婆拖部 or 說出世

部 or 出世說部 lit. the

School of those who pretend to

have done with the world. A

subdivision of the Mahāsaṃghī-

kāh, attached to the Hināyāna

School.

LUMBINĪ or *Limbini* or *Lavini* or *Lambini* (Mong. *Lampa*) 嵐毗尼 or 龍彌你 or 論民 or 林微尼 or 臘伐尼 or 解脫處 lit. the place of delivery (v. *Pratimòkha*). The park in which *Māyā* gave birth to *S'ākyamuni*, 15 miles E. of *Kapilavastu*.

M.

MACHA 摩沙 explained by 豆 lit. pea. A weight, equal to 5 *Raktikā*s or 10¹⁵/₁₆ grains (Troy).

MADHAKA or *Madhuka* 末杜迦 or 末度迦 or 摩頭 explained by 美果 lit. a pleasant fruit. The *Bassia latifolia*.

MADHAHA v. *Mādhava*.

MADHURA 美 lit. pleasant. A king of *Gandharvas*.

MADHURASVARA 美音 lit. pleasant sound. (1.) A king of *Gandharvas*. (2.) A son of *Sudhira* and *Sumētra*, converted by *Ananda*.

MADHYAMIKA 中論性教 A School, founded by *Nāgārjuna*, teaching a system of sophistic nihilism, which dissolves every proposition into a thesis and its antithesis and denies both.

MADHYADĒS'A (Pāli. *Madj-djadēsa*. Siam. *Matxima prathet*) 中國 lit. the middle kingdom. Common term for Central India.

MADHYAMĀGAMA v. *Āgama*.

MADHYĀNTA VIBHĀGA S'ĀSTRA. Title of 2 works by *Vasubandhu*, viz. (1.) 中邊分別論 translated by *Paramārtha*, A. D. 557—569, and (2.) 辨中邊論 translated by *Hüen-tsang*, A. D. 661.

MADHYĀNTA VIBHĀGA S'ĀSTRA GRANTHA 辨中邊論頌 A work ascribed to *Maitrēya*, translated by *Hüen-tsang*, A. D. 661.

MADHYĀNTIKA (Tib. *Nimaig-ung*) 末由底迦 or 末由地 An *Arhat* of *Dahala*, disciple of *Ananda*, who converted *Cashmere*.

MADHYIMĀYĀNA 中乘 lit. the middling conveyance (sc. to *Nirvāṇa*). An abstract category, unknown to Southern Buddhists, in which are classed all systems poised between *Mahāyāna* and *Hināyāna*. It corresponds with the state of a *Pratyēka Buddha* who 'lives half for himself and half for others, as if sitting in the middle of a vehicle, leaving scarcely room for others.'

MAGADHA 摩揭陀 or

摩竭提 or 摩伽陀 explained by 善勝 lit. virtuous conqueror or by 星處 lit. starry dwelling. (1.) A richi, reborn in heaven, who gave the name to South Bahar. (2.) A kingdom of Central India (Southern Bahar), the cradle of Buddhism (up to 400 A. D.), covered with vihāras and therefore called Bahar.

MA G H A 磨 祛 The second winter month.

MA H A B A L A 竺大力 A S'rāmaṇa of the West, a translator (A. D. 197) of a Tcharyā nidāna sūtra 修行本起經, a life of S'ākyamuni.

MAHĀBHADRĀ v. Gaṇḡā.

MAHĀBHERĪ HĀRAKA PARIVARTĀ 大法鼓經 Title of a translation by Guṇabhadra, A. D. 420—479.

MAHĀBHIDJĀ DJĀNĀNĀBHIBHU 大通智勝 lit. conqueror of all-pervading wisdom. A fabulous Buddha, whose realm is Sambhāva, in the Mahārūpa kalpa. Having spent 16 middling kalpas in ecstatic meditation, he became a Buddha and retired again in meditation for 84,000 kalpas, during which time his 16 sons continue (as Buddhas) his teaching, being incarnate as Akchōbhya, Mērukūta, Siṃhag-

hōcha, Siṃhadvadja, Akāsapratichhita, Nityaparivrita, Indradhvadja, Brahmadvadja, Amitābha, Sarvalōkadhātu padra vōdvēga pratyutīrṣa, Tamālapatra tehandanagandha, Mērukālpa, Mēghasvara, Mēghasvararājya, Sarvalōka bhayāstaubhitatva vidhvāsanakara, and S'ākyamuni.

MAHĀBODHI SĀṂGHĀRĀMA

摩訶菩提寺 lit. the monastery of great intelligence. A vihāra near the Bodhidrūma at Gāyā.

MAHĀBRAHMĀ 大梵天王

A title of Brahma, as lord of the inhabitants of the Brahmālōkas.

MAHĀBRAHMĀNAS

(Singh. Mahabrahmas. Tib. Tchangs pa tchen po) 大梵 lit. great Brahma. The 3rd Brahmālōka, the 3rd region of the 1st Dhyāna.

MAHĀBRAHMĀ SAHĀM̐PATI

v. Brahma Sahāṃpati.

MAHĀDAṆḌA DHĀRAṆĪ 大

寒林聖難拏陀羅尼經 Title of a translation, by Dharmadēva, A. D. 973—981.

MAHĀDĒVA 摩訶提婆

or 大天 lit. great dēva. (1.)

A former incarnation of S'ākyamuni, as a Tchakravartī. (2.) An Arhat, author of many S'āstras, who fell into heresy. (3.) A title of Mahēsvara.

MAHĀDĒVĪ 摩訶提鼻耶

or 功德天 lit. the *dēva* of merits. Title of Mahēśvara's wife. See also Bhūma, Marichi, Sarasvatī.

MAHĀDHARMA 妙法 lit.

wonderful law. A king of Kinnaras.

MAHĀKĀLA (Tib. Nag po tehen po. Mong. Jeke charma) 大神

王 lit. great spirit king. (1.) A disciple of Mahādēva, now guardian deity of monasteries. His image (with black face) is placed in the dining hall. (2.) A title of Mahēśvara.

MAHĀKALPA v. Kalpa.

MAHĀKARUṆA PUNḌARIKA

SŪTRA. Title of two translations, viz. 大乘大悲分陀利經 A. D. 350—432, and 大悲經 by Narendrayas'as and Dharmapradjñā, A. D. 552.

MAHĀKĀS'YAPA or Kās'yapa (Singh. Kasyapa. Tib. Odsrung tehen po. Mong. Gascib) 摩訶

迦葉波 or 摩訶葉 or or 迦葉頭陀 (Kās'yapa-dhātu) explained by 食光 lit.

(he who) swallowed light, (because his mother, having in a former life obtained a relic of Vipas'yi in form of a gold-coloured pearl, became radiant

with gold-coloured light'). A Brahman of Magadha, disciple of Śākyamuni, after whose death he convoked and acted as chairman (*Ārya Sthavira*, 上座) of the first synod. He was the first compiler of the canon, and the first patriarch (until 905 or 499 B. C.), and is to be reborn as Buddha Ras'miprabhāsa. See also Kās'yapiyāḥ.

MAHĀKĀS'YAPA SAṂGHITI

摩訶迦葉會 Title of a translation (A. D. 541) by Upas'ūnya.

MAHĀKĀTYĀYANA v. Kātyāyana.

MAHĀKĀUCHTHILA 摩訶俱

絺羅 or 摩訶拘絺羅 or 俱祇羅 explained by 大膝 lit. (one who had) large knees. A disciple of Śākyamuni, maternal uncle of Śāriputtra, author of the Saṁghātīparyāya s'āstra.

MAHĀKĀYA 大身 lit. large body. A king of Garudas.

MAHĀMĀITRĪ SAMĀDHI 大

慈定 lit. *samdāhi* of great benevolence. A degree of ecstatic meditation.

MAHĀMANDĀRAVA 摩訶曼

陀羅 s.a. Maudārava.

MAHĀMAṆDJŪCHAKA 摩訶

殊沙 v. Maṇdjūchaka.

MAHÂMAÑI VIPULÂ VIMÂNA

VIS'VA SUPRATIS'THITA

GUHYA PARAMA RAHASYA

KALPARÂDJA DHÂRANÎ.

Title of 3 translations, viz. (1.)

牟梨曼陀咒經 A. D.

502—557, (2.) 廣大寶樓

閣善住秘密陀羅尼

經 by Bodhirutchi, A. D. 706,

and (3.) 大寶廣博樓閣

善住秘陀羅尼經 by

Amoghavadjra, A. D. 746—771.

MAHÂMATI 馬曷麻諦 or

大慧 lit. great wisdom. A

fictional Bodhisattva mentioned

in the Lañkāvatāra sūtra.

MAHÂMAUDGALYÂYANA or

Maudgalyāyana or Maudgalaput-

tra (Singh. Mugalan. Tib. Mouh

dgalyi bu) 摩訶目犍羅

夜那 or 摩訶目建連

or 大目犍連 or 大目乾

連 or 目連 or 目伽略

or 沒特伽羅子 (Maudgala-

putra) or 沒力伽羅子

or 毛駄伽羅子

or 勿伽羅子 explained by

胡豆 Mudga (lentil), because

'one of his maternal ancestors

lived exclusively on lentils'. (1.)

The left-hand disciple (侍佛

左邊) of S'ākyamuni, also

called Kôlita, distinguished by

magic power (神通第一)

by which he viewed S'ākyamuni

in Tushita and made a statue of

him, and went to hell to release

his mother. He died before his

master, but is to be reborn as

Buddha Tamāla putra telanda

nagandha. (2.) Name of two

great leaders of the Buddhist

Church who lived several centu-

ries later.

MAHÂMÂYÂ or Mâyâ or Mâtrikâ

摩訶摩邪 or 摩耶第脾

(Mâyâ dēvi) or 摩耶夫人

(lady Mâyâ) or 佛母 lit.

mother of Buddha, explained by

幻 lit. illusion, or by 大術

lit. great mystery, or by 大清

lit. great purity. The immacu-

late mother of S'ākyamuni, whom

the latter visited and converted

in Tushita. She reappeared on

her son's death and bewailed his

departure.

MAHÂMÂYÂ SŪTRA 摩訶摩

耶經 Title of a translation, A.

D. 560—577.

MAHÂMÂYŪRÎ VIDYÂ-

RÂDJAÑÎ SŪTRA. Title of

6 translations, viz. (1.) 佛說

大孔雀王神咒經 by

S'rimitra, A. D. 317—420, (2.)

佛說大孔雀王雜神

咒經, by S'rimitra, A. D. 317—

420, (3.) 大金色孔雀王咒

經 by Kumārdjīva, A. D. 384—417. (4.) 佛說孔雀王咒經 by Saṃghapāla, A. D. 502—557. (5.) 佛母大孔雀明王經 by Amoghavādja, A. D. 618-907, and (6.) 佛說大孔雀咒王經 A. D. 705.

MAHĀMUTCHILINDA or Mutchilinda 摩訶目真鄰陀 or 目詣隣陀 or 牟真鄰陀 or 目支隣陀 or 支隣 explained by 解脫處 lit. place of redemption. (1.) A Nāga king, tutelary deity of a lake (near Gayā) at which Śākyamuni engaged 7 days in meditation under his protection. (2.) A mountain (Mahāmutchilinda parvata) and forest surrounding that lake.

MAHANADA v. Mahā.

MAHĀNĀMAN (Singh. Mahanamā) 摩訶男 A son of Drōnādana rādja, one of the first five disciples of Śākyamuni.

MAHĀNDHĪRA or Mahēndri 大安達羅 or Rādjamahēndri. A city, near the mouth of the Godavery, the present Radjamundry.

MAHĀNĪLA 摩訶尼羅 explained by 大青珠 lit. a large blue pearl. A precious stone, perhaps identic with Indranila mukta.

MAHĀPARINIRVĀNA SŪTRA.

Title of 5 translations, viz. (1.) 大般涅槃經 by Dharmarakṣha, A. D. 416—423; (2.) 大般泥洹經 by Fah-hien and Buddhahadra, A. D. 217—418; (3.) 佛臨涅槃記法住經 by Hsien-tsang, A. D. 652; (4.) 佛說方等泥洹經 A. D. 317-420; (5.) 佛般泥洹經 A. D. 290—306.

MAHĀPRADJĀPATĪ or Gāntamī 摩訶波闍波提 or 摩訶波闍波提 explained by 大愛道 lit. path of great love, or by 大生主 lit. great lord of life (Pradjāpati), or by 衆主 lit. superior of the community (of nuns). The aunt and nurse of Śākyamuni, the first woman admitted into the priesthood, first superiress of the first convent; to reappear as a Buddha called Sarvasattva priya darsana.

MAHĀPRADJÑĀPĀRAMITĀ SŪTRA 大般若波羅蜜多經 A collection of 16 Sūtras, expounding the philosophy of the Mahāyāna School.

MAHĀPRATIBHĀNA 大樂說 lit. one who discourses pleasantly. A fictitious Bodhisattva.

MAHĀPRATIHĀRYOPADEŚA 大神變會 Title of

a translation by Bodhirutchi, A. D. 618-907.

MAHÂPRATISARA VIDYÂ-

RÂDJNÎ 普徧光明藏
 覺清淨熾盛如意寶
 印心無能勝大明王
 大隨求陀羅尼經

Title of a translation by Amoghavādja, A. D. 746-771.

MAHÂPÛRṆA 大滿 lit. great and full. A king of Garuḍas.

MAHÂPURUḤA LAKḤA-
 NÂNI v. Lakḥaṇas.

MAHÂPURUḤA S'ÂSTRÂ

大丈夫論 Title of a work by Devaḥ, translated A. D. 397-439.

MAHÂRÂCHṬRA 摩訶剌

佉 An ancient kingdom in the N. W. of the Deccan; the Mah-ratta country.

MAHÂRÂDJA v. Tohatur mahâ-râdja kayika.

MAHÂRATNAKÛṬA SÛTRA

大寶積經 A collection of 49 Sûtras, arranged by Bodhirutchi.

MAHÂRÂURAVA (Siam. Maha-

rôruva) 大號叫 or 大叫

or 大呼 lit. great crying. The 5th of the 8 hot hells, where 24 hours equal 800 mundane years, surrounded by volcanoes which bar all escape.

MAHARDDHIPRÂPTA 如意

lit. at pleasure. A king of Garuḍas.

MAHÂRÛPA 大相 lit. great

signs. The kalpa of Mahâbhūdjâ dījānâbhībhū.

MAHÂSAMĀBHAVA 大成 lit.

great completion. A fabulous realm in which innumerable Buddhas, called Bhūhmagardjita ghôchasvararâdja, appeared.

MAHÂSÂNGHA VINAYA. 摩

訶僧祇律 The Vinaya of the Mahâsaṅghikâh, translated by Buddhabhadra, A. D. 416.

MAHÂSÂNGHIKÂH or Mahâ-

saṅghanikâya 摩訶僧祇

部 or 大眾部 lit. School

of the great assembly (priesthood).

A School, formed after the 2nd

synod (B. C. 443), in opposition

to the Mahâsthavirâh School. Fol-

lowers of Mahâkâs'yapa. Their

textbook is the Pratimôkoha.

After the 3rd synod (B. C. 240)

this School split into 5 branches,

v. Pârvas'ailâh, Avaras'ailâh,

Hâimavatâh, Lôkôttara vâdinâh,

and Pradjâaptivâdinâh. See also

Dharmakala.

MAHÂSANNIPÂTA 大集部

A division of the Sûtra piṭaka,

containing Avadânas (q. v.)

MAHÂSÂRA 摩訶娑羅

Ancient city, the present Masar,

near Patna.

MAHÂSAHASRA PRAMAR-

DANA 佛說守護大千

國土經 Title of a translation by Dānapāla A. D. 980—1000.

MAHÂSATTVA 娑哈薩督呀 or **摩訶薩埵** The perfected Bodhisattva, as greater (Maha) than any being (sattva) except Buddhas, or as using the Mahâyāna to save other beings.

MAHÂSATTVA KUMÂRA RÂDJA 摩訶薩埵王子 lit. the great being and royal prince. Title of S'âkyamuni.

MAHÂS'RAMAṆA 大沙門 lit. the great S'ramaṇa. Epithet of S'âkyamuni.

MAHÂS'RÎ SÛTRA 佛說大吉祥天女十二名號經 Title of a translation by Amoghavadjra, A. D. 746—771.

MAHASTHÂMA or Mahasthava-prapta **大勢至菩薩** A Bodhisattva (perhaps Maudgalyâyana) belonging to the retinue of Amitâbha.

MAHÂSTHÂVIRÂḤ v. Sthâvirâḥ.

MAHÂTÂPANA v. Prâtâpana.

MAHÂTÂRAKA 摩訶怛羅 explained by **道官** lit. officer of the road. An official guide or escort.

MAHÂTCHAKRAVÂLA 大鐵圍 lit. the great iron enclosure. The larger one of the two Tchakravâlas.

MAHÂTCHAMPÂ 摩訶瞻波 An ancient kingdom in Barmah.

MAHÂTCHÎNA 磨訶至那 lit. great China. Name of China (since the Tsin dynasty, A. D. 265). See Tchina.

MAHÂTÊDJAS 大威德 lit. great dignity and virtue. A king of Garuḍas.

MAHÂVÂDÎ 大論師 lit. doctor of philosophy. Title of eminent scholars, especially of expositors of the Sâṃkhya and Vais'eshika systems.

MAHÂVADJRAMÊRU SIKHARA KÛṬÂGÂRA DHÂRANI 大金剛妙高山樓閣陀羅尼經 Title of a translation by Dānapāla, A. D. 980—1,000.

MAHÂVAIPULYA v. Vaipulya.

MAHÂVAIPULYA MAHASAN-NIPÂTA BODHISATTVA BUDDHÂNUSMṚITI SAMÂDHI 佛說大方等大集菩薩念佛三昧經 Title of a translation by Dharmagupta, A. D. 589—618.

MAHÂVAIPULYA MAHÂSAN-NIPÂTA BHADRAPÂLA SÛTRA 大方等大集賢護經 Title of a translation by Dharma-nagupta and others, A. D. 594.

MAHĀVANA SAṂGHĀRĀMA

摩訶伐那伽藍摩

or 大林寺 lit. the monastery of the great forest. A famous monastery, S. of Mongali.

MAHĀVIHĀRA VĀSINĀH

摩訶毗訶羅住部

lit. School of dwellers in large vihāras. A subdivision of the Mahāsthavirāḥ, opposing the Mahāyāna doctrines.

MAHĀVIBHĀCHĀ S'ĀS-

TRA 大毗婆沙論 A

philosophical (Hīnayāna) treatise by Buddhāśa.

MAHĀVIHĀRA 摩訶毗訶

羅 A monastery in Ceylon,

where Fah-hien (A. D. 400) found 3000 inmates.

MAHĀVRIKCHA RICHI 大樹

仙 lit. the hermit of the great

tree. An ascetic called Vāyu, whose body finally resembled a decayed tree. See Kanyākubdja.

MAHĀVYŪHA 大莊嚴 lit.

great ornament. The kalpa of Mahākāśyapa Buddha.

MAHĀYĀNA (Mong. Jeko Kū)

摩訶衍那 or 摩訶衍

or 摩訶乘 explained by 大

乘 lit. great conveyance. (1.)

A later form of the Buddhist dogma, one of the 3 phases of its development (v. Triyāna), corresponding to the 3rd degree of

sainthood, the state of a Bodhi-

sattva, who, being able to transport himself and others to Nirvāṇa, may be compared with a large vehicle (大乘). A School

formed by Nāgārdjuna, which flourished especially in Tchakuka, but influenced more or less the whole Buddhist church. The characteristics of this system are an excess of transcendental speculation tending to abstract nihilism, and the substitution of fanciful degrees of meditation (Samādhi and Dhyāna) in place of the practical asceticism of the Hīnayāna School. It is not known to Southern Buddhists as a separate system, though it appears to have influenced Singhalese Buddhists, whom Hīnen-tsang classed among the followers of the Mahāyāna School. (2.) A S'rāmaṇa of the West, translator of the Vinaya of the Sthāvirāḥ, A. D. 483—493.

MAHĀYĀNĀBHIDHARMA

SAṂGĪTĪ S'ĀSTRA 大乘阿

毗達磨集論 A philoso-

phical treatise by Asaṅgha, translated by Hīnen-tsang, A. D. 652.

MAHĀYĀNĀBHIDH-

ARMA SAṂYUKTA-

SAṂGĪTĪ S'ĀSTRA 大

乘阿毗達磨雜集論

A commentary on the preceding work, compiled by Sthitāmāti,

translated by Hiu-en-tsang, A. D. 646.

MAHĀYĀNADĒVA 摩訶邪那提婆 lit. the dēva of the Mahāyāna School. Epithet of Hiu-en-tsang (釋玄奘 or 陳禱), who travelled (A. D. 629—645) through Central Asia and India, author of the **大唐西域記** Record of Western Kingdoms, published under the Tang dynasty, A. D. 648; translator and editor of some 75 works on the Mahāyāna system. See also Mōkcha dēva.

MAHĀYĀNA SAMPARIGRAHA S'ĀSTRA 攝大乘論 A collection of philosophical treatises on the Mahāyāna system, by Asaṃgha, translated by Paramartha, A. D. 563.

MAHĀYĀNA YOGA v. Yoga s'āstra.

MAHĀYĀNOTTARA TANTRA S'ĀSTRA 究竟一乘寶性論 Title of a translation by Ratnamati, A. D. 508.

MAHĒNDRA (Pāli. Mahinda. Singh. Mahindo) **摩晒陀** or **晒陀** or **魔醯因陀羅** or **摩訶因羅** explained by **大帝** lit. great ruler. A younger brother (or son) of As'oka who, as viceroy of Udyana, led

a dissolute life, but, when fallen into disgrace, he repented, became an Arhat, and went to Ceylon where he founded the Buddhist church still flourishing there.

MAHĒS'VARA 摩醯涇伐羅 or **魔醯首羅** or **魔醯** explained by **大自在** lit. great sovereign, or by **天王** lit. a king of dēvas. Shiva, "a deity with 8 arms and 3 eyes, riding on a white bull and worshipped by heretics;" the "Lord of one great chilocosmos," who resides above Kāmadhātu. Hiu-en-tsang specially noticed Shiva temples (built of blue sand stone) in the Punjab.

MAHĒS'VARA DĒVA 大自在天 lit. the great independent dēva. An epithet of Shiva.

MAHĒS'VARAPURA or Matchivāra **魔醯涇伐羅補羅** Ancient city and kingdom in Central India, the present Machery.

MAHĪ or Mahānada **莫訶** (1.) A small tributary of the Nāiraṃdjanā, in Magadha. (2.) The modern Mhye, flowing into the gulf of Cambay.

MAHINALĀ 拔提 A vihāra on Ceylon, near Anuradhapura, famous when Dharmagupta lived there.

MAHIRAKULA 魔醯邏矩羅

explained by 大族王 lit. king of a great tribe. A king who persecuted Buddhists in the Punjab (A.D. 400), fled, when defeated by Balāditya, to Cashmere, assassinated its king and persecuted Buddhists there until "hell swallowed him up."

MAHĪS'ĀSAKĀH or Mahis'āsikas
磨醯奢娑迦部 or 彌
喜捨娑阿部 or 彌沙
塞部 explained by 化地部
lit. the School of the earth trans-
formed (i.e. by the influence of
Buddhism), or by 正地部
lit. the School of the rectified
earth. A subdivision of the
Sarvāstivādāh.

MAHĪS'ĀSAKA VINAYA
彌沙塞部五分律
Title of a translation by Bud-
dhādjiya, A.D. 424, the standard
code of the foregoing School.

MAHORAĞA (Tib. Ltolphyé
tchen po) 摩睺羅伽 or
摩睺羅伽 or 牟呼洛
or 莫呼洛 or 摩休勒
or 摩護羅議腹 lit. large
belly or by 蟒神 lit. boa spirit.
A class of demona, shaped like a
boa.

MAITRĀYAṆĪPUTTRA v.
Pūrṇa maitrāyaṇi putra.

MAITRĒYA (Pāli. Mettāyo.

Singh. Maitri. Siam. Phrai. Tib.
Byampspa ngon po or Chamra.
Mong. Maidari) 梅恒麗邪
or 昧恒履曳 or 彌勒
explained by 慈氏 lit. he whose
name is charity. A fictitious
Bodhisattva often called Aditja, a
principal figure in the retinue of
S'ākyamuni, though not a historic
disciple. It is said S'ākyamuni
visited him in Tushita and ap-
pointed him to issue thence as
his successor after the lapse of
of 5,000 years. Maitrēya is the
expected Messiah of the Bud-
dhists and even now controls the
propagation of the faith. A
philosophical School (五性宗
lit. School of the five-fold nature)
regards him as their founder.
Statues were erected in his honour
as early as B. C. 350. See also
Avalokitēś'vara, Pūrṇamaitrāyaṇi
and Mañḍjuś'ri.

MAITRĒYABHADRA 慈賢
A native of Magadha, translator
of 5 works (A. D. 1125).

MAITRĒYA PARIPRITCĤ.
CHĀ. Title of 3 translations, viz.
(1.) 佛說大乘方等要
慧經 A. D. 25—220, (2.) 彌
勒菩薩八法會 and (3.)
彌勒菩薩所問會,
the latter two by Bodhiratchi, A.
D. 386—534.

MAITRĒYA VYĀKARAṆA.

Title of 3 translations, viz. (1.) 佛說彌勒下生經 by Kumāradjiva, A. D. 314—417, (2.) 佛說彌勒來時經 A. D. 317—420, and (3.) 佛說彌勒下生成佛經 A. D. 701.

MATRÎBĀLA RÂDJA 慈力王 lit. the King of strength of affection. A former incarnation of Śākyamuni, when he shed his blood to feed starving Yakchas.

MAKARA 摩竭羅 or 摩竭 A monster shaped like a fish.

MAKHAI (Mong. Gobi) 莫賀延 The desert of Gobi. See also Navapa.

MÂLÂDHARÎ 持瓔珞 lit. holding a necklace of pearls. A certain Rakchasi.

MÂLÂGANDHĀ VILÊPANA DHÂRANA MAṆḌANA VIBHUSA NATTHÂNÂ 不着香華鬘不香塗身 lit. thou shalt not adorn thyself with wreaths of fragrant flowers nor anoint thy body with perfume. The 8th Sikkhâpada.

MÂLÂKUTĀ 秣羅矩吒 or Malaya 摩賴耶 explained by 光明國 lit. the kingdom of light and brightness. Ancient State on the coast of Malabar, once (A. D. 600.) the headquarters of the Nirgranthas.

MÂLÂKUTADANTÎ 曲齒 lit. curved teeth. A certain Rakchasi.

MALASA 秣羅娑 A valley in the upper Panjab.

MÂLĀVĀ or Lāra 摩臘婆 Ancient State in Central India, the present Malva, famous for its heretical sects.

MALĀYA v. MĀLĀKUTĀ.

MĀLĀYĀGIRI 南海摩羅耶山 (1.) A mountain range S. of Mālakuta. (2.) A mountain on Ceylon with a city (Laṅkā) of Yakchas on its summit.

MALLA 末羅 explained by 力士 lit. mighty heroes. Epithet of the inhabitants of Kusinagara and Pāvā.

MALLIKA 末利 or 摩利 explained by 柰 lit. plum. (1.) The wife of Prasēnadjit. (2.) The narrow leaved Nyctanthes (with globular berries 柰); the flower, now called Ousturi (musk) because of its odour.

MANAS 意 lit. the mind. The 6th of the Chaḍāyatana, the mental faculty which constitutes man as an intelligent and moral being. See also Vidjāna.

MĀNĀSA or Manasvin 摩那斯 explained by 意流出 lit. efflux of the mind (sc. of Brahma), or

by 大身 lit. large body. (1.)
The lake Manasa sarovara (or
Anavatapta). (2.) The tutelary
deity (nāga) of that lake.

MĀNAVĀ 摩那婆 or 摩納
縛迦 (Manavaka) or 那羅
摩那 (Naramana) or 那羅
摩納 (Naramava) explained
by 人 lit. a man or by 年少
淨行 lit. a young Brahman.
General designation for a Brah-
man youth (lit. a descendant of
Manu).

MANḌAKA 門擇迦 Elementary
sounds (so called in Pāṇini's
grammar).

MANḌALA 曼荅辣 (1.) The
circle of continents around the
Mēru. (2.) Magic circles used
in sorcery. (3.) Circular plate
(with 5 elevations representing
the Mēru and the 4 continents)
placed on every altar.

MANDĀRA or Mandarāva 曼
陀羅 explained by 意適 lit.
according with the wish, or by
天妙花 lit. wonderful celestial
flower. One of the 5 shrubs of
Indra's heaven, resembling the
Erythrina fulgens or *Erythrina*
Indica.

MAṆDJŪCHAKA 曼殊沙
or 曼殊顏 explained by 柔
軟 lit. pliable. *Rubia cordifolia*,

yielding the madder (munjeeth)
of Bengal.

MAṆDJUSŪ or Maṇḍjunātha or
Maṇḍjudēva or Maṇḍjughoḥa
or Maṇḍjūsvara (Tib. Hdjam
dvyang or Hdjam dpal) 曼殊
室利 or 曼殊尸利 or 文
殊師利 or 文殊 or 曼首
explained by 妙吉祥 lit. won-
derful lucky omen or by 妙德
lit. wonderful virtue. (1.) A le-
gendary Bodhisattva, also styled
Mahāmāti (大智 lit. great wi-
sdom), Kumāra rādja (q. v.)
and 千臂千鉢教王 lit.
religious king with 1,000 arms
and 1,000 alms-bowls. It is said,
that he attended many Buddhas
in a (fabulous) universe called
Ratnēya (寶氏 lit. precious
family), E. of our world; that
he was in the retinue of Śākya-
muni, and composed many Sū-
tras; that the daughter of Śāga-
ra obtained Buddhahood through
his teaching; that he is now a
Buddha, called 龍種尊者
lit. the Ārya of Nāgas, and re-
sides on a (fabulous) mountain,
somewhere in the N. E. of our
universe, called 清涼山 lit.
the pure and cool mountain, at-
tended by 1,000 Bodhisattvas.
Maṇḍjus'ri has become an object
of worship in all the churches of
Northern Buddhism, but most

especially in Shansi (China). Fah-hien (A. D. 400) found Mañdjus'ri generally worshipped by followers of the Mahâyâna School, whilst Hiuën-tsang (A. D. 603), who saw at Mathurâ a stûpa containing the remains of Mañdjus'ri's body, connects his worship especially with the Yogâcchârya School. It is supposed that Mañdjus'ri lived 250 years after Sâkyamuni's death, i. e. B. C. 293. The Mahâyâna School treated the dogma of Mañdjus'ri as the apotheosis of transcendental wisdom, identifying him with Vis'vakarman, and giving him (as the personified wisdom) the same place in their trias of Bodhisattvas (with Avalokitês'vara and Vadjrapâpi) which Brahma occupies in the Indian Trimurti. The Yogâcchârya School placed Mañdjus'ri among their seven Dhyanî Bodhisattvas, as the spiritual son of Akshôbhya Buddha, and identified him with Vadjrapâpi. A later branch of the Mahâyâna School (一性宗 lit. School of one nature), which asserts that all beings have the same nature as Buddha, claimed Mañdjus'ri as their founder. (2.) The son of an Indian King (circa 968 A. D.), who came to China but was driven away again by the intrigues of other priests.

MAÑDJUS'RÎ BUDDHAKCHÊ-

TRA GUNA VYÛHA. Title of two translations, viz. 文殊師利授記會 by S'ikohânanda, A. D. 618-607, and 文殊說般若會 by Mandra, A. D. 502-557.

MAÑDJUS'RÎ NÂMA SAṆGÎTÎ 文殊所說最勝名義經 Title of a translation by Suvârṇadhârapî, A. D. 1113.

MAÑDJUS'RÎ PARI-PRITCHTCHA. Title of two translations, by Divâkara (A. D. 983 and later).

MAÑDJUS'RÎ SADVRI-TTA GUHYA TANTRA RÂDJASYA VIṆS'A-TIKA KRODHA VID-JAYÂNDJANA 佛說妙吉祥最勝根本大教經 Title of a translation. A. D. 982-1001.

MAÑDJUS'RÎ VIKRI-DITA SÛTRA. Title of 2 translations, viz. 佛說大淨法門品經 by Dharma-
marakheṇa, A. D. 213, and 大莊嚴法門經 by Narendrayas'as, A. D. 583.

MANDRA 曼陀羅 or 弱聲 (lit. weak sound) or 弘弱 (lit. grand but weak). A S'ramâṇa of 扶南 (Banan, Siam?),

translator of 4 works.

MANGALA v. Moṅgali.

MANI 摩尼 or 末尼 explained

by 無垢 lit. stainless, or by

增長 lit. increasing and

enlarging, or by 珠之之總

名 lit. general term for pearls,

or by 如意珠 lit. felicitous

pearls. A fabulous pearl (v.

Sapta ratna) which is ever bright

and luminous, therefore a symbol

of Buddha and of his doctrines,

whilst among Shivaïtes it is the

symbol of the Linga. See also

Oṃ maṇi padmê hūm.

MANOBHIRĀMA 意樂

lit. joy of mind. The realm where

Māṇḍalyayana is to be reborn

as Buddha.

MANODHATU 意界 lit. the

world of the mind. The mental

faculties.

MANODJÑA S'ABDĀBHI

GARDJITA 妙音徧滿

lit. replete with wonderful sounds.

The Kalpa in which Ānanda

is to reappear as Buddha.

MANODJÑASVARA 樂音

lit. sound of music. A king of

Gandharvas.

MANORHITA or Manorhata

末釁曷利他 explained by

如意 lit. in conformity (hita)

with the mind (manas), or Man-

ura 摩拏羅 or 摩奴羅

The 21st (or 22nd) patriarch,

author of the Vibhācha vinaya,

who laboured (until A.D. 165)

in Western India and Fergha-

na; originally an Indian prince,

then disciple (or according to

Hinen-tsang the teacher) and

successor of Vasubandhu.

MANOVIDJÑANA DHĀTU

意識界 lit. the world of

mind and knowledge. The sphere

of thought.

MANTRA (Tib. Gsungs engaga)

曼特羅 or 曼怛 or 滿

怛羅 or 捫打勒 or 曼

荼羅 explained by 咒 lit.

magic spells, or by 神咒

lit. riddhi mantra. Short magic

sentences (generally ending with

meaningless Sanskrit syllables),

first adopted by followers of the

Mahāyāna School, then popular-

ized in China by Vajrabodhi.

See also Dhāraṇī.

MANUCHA KRITYA 人吉庶

(1.) Demons shaped like men.

(2.) Domestic slaves, introduced

in Cashmere by Madhyantika.

MANUCHYA (Pāli Manussa)

末奴沙 or 摩𪖇沙 or

摩𪖇舍南 (Manuchyānāma.

Pāli. Manussānam) explained by

人 lit. a man, or by 有意

lit. rational or by 有智慧

lit. intelligent. Human beings, or divine beings in human form.

MANURĀ v. Manorhita.

MĀRA or Mārārāja or Kamadhātu or Papiyān (Siam. Phajaman. Burm. Mat or Manh. Tib. Bñds-dig tohan or Hdodpa. Mong. Schimnus) 魔羅 or 末羅 explained by 殺者 lit. the murderer, or by 障礙善 lit. obstructing and hindering virtue, or by 破壞善 lit. destroying virtue; or 摩王 Mārārāja; or 波旬 explained by 惡愛 lit. sinful love; or 波卑夜 Papiyān, explained by 欲界王 lit. Kamadhātu rāja. The god of lust, sin and death, represented with 100 arms and riding on an elephant. He resides, with the Mārakīyikas, in Paranirmita vas'avartin on the top of Kāma dhātu. He assumes various monstrous forms, or sends his daughters, or inspires wicked men (like Dēvadatta, or the Nir-grantha) to seduce or frighten saints on earth.

MĀRA KĀYIKAS 魔民 lit. the subjects of Māra, or 魔子魔女 lit. sons and daughters of Māra. Māra's subordinates.

MARDJAKA 阿梨樹 A tree (perhaps a banyan) which splits into 7 pieces when felled.

MARGA or As'thānga mārga (Pāli. Attangga magga. Singh. Arya ashtangikamargga Siam. Mak. Burm. Magga) 八聖道分 or 八正道分 lit. 8 portions of the holy or correct path, or 八正門 lit. 8 correct gates (sc. to Nirvāṇa). Eight rules of conduct, the pre-requisites of every Arhat, the observation of which leads to Nirvāṇa. Details see under Samyagdrichṭi, Samyaksamkalpa, Samyagvāk, Samyagādīva, Samyagvyāyāma, Samyaksamādhi, Samyaksamriti and Samyakkarmānta.

MĀRGABHŪMI SŪTRA 道地經 Translation (A. D. 148—170) of a work by Saṅgharakṣa.

MĀRGASĪRAS 末伽始羅 The third month of autumn (9th to 10th Chinese moons).

MĀRĪTCHI 摩里支 or 末利支 or Mārīchi dēva bodhisattva 摩利支菩薩天 (1) In Brahmanic mythology, the personified light, offspring of Brahma, parent of Sūrya, ancestor of Mahākāś'yaṇa (q. v.) (2) Among Chinese Buddhists, the goddess of light who holds aloft sun and moon, the protectress against war; also styled Queen of Heaven 天后 and Mother of the Dipper 斗姥 and identified

with Tchundi (q. v.) and with MÂTANĠĠ SÛTRA. Title of 4 translations, viz. (1.) 摩鄢女經 A. D. 25—220; (2.) 摩鄢女解形中六事經 A. D. 265—420; (3.) 摩登伽經 A. D. 222—280; (4.) 舍頭諫經 by Dharmaraksha, A. D. 265—316.

MATCHIVÂRA v. Mahês'vara.

MÂTHAVA or Madhava or Madhu 摩沓槃 A tribe of of aborigenes (the Mathai of Megasthenes) living N. of Kôs'ala, in Rohileund, and S. of Nepaul. They gave the name to Mathurâ and Matipura.

MATHURÂ or Madhurâ 摩度羅 or 摩倫羅 or 摩突羅 or 摩頭羅 or 秣免羅 explained by 孔雀城 lit. peacock city (Krishnapura). Ancient kingdom and city (the modern Muttra), birthplace of Krishna (whose emblem is the peacock), famous for its stûpas.

MATI 有意 lit. rational. Eldest son of Tchandra sûrya pradîpa.

MATIPURA 秣底補羅 Ancient kingdom (the modern Rohileund) and city, ruled (A. D. 600) by kings of the S'udra caste; the home of many famous priests.

MATISIṂHÂ 末底僧訶 explained by 獅子慧 lit. a

with Tchundi (q. v.) and with MÂTANĠĠ SÛTRA. Title of 4 translations, viz. (1.) 摩鄢女經 A. D. 25—220; (2.) 摩鄢女解形中六事經 A. D. 265—420; (3.) 摩登伽經 A. D. 222—280; (4.) 舍頭諫經 by Dharmaraksha, A. D. 265—316.

MÂRÎTCHI DÊVA DHÂ-
RANÎ 佛說摩利支天
陀羅尼經 Title of a trans-
lation (A. D. 502—557).

MARUTA 摩魯多 The sons of
Rudra; demons reigning in storm.

MÂSA 月 lit. a moon. A lunar
month. See also Krichnapaksha
and S'uklapaksha.

MASURA SAṂGHÂRÂMA 摩
偷羅伽藍 or 豆伽藍
lit. monastery of lentils. An an-
cient vihâra, some 200 li S. E. of
Moṅgali.

MÂTANĠA ÂRANYAKAH 摩
登伽阿蘭若 The second
class of Âranyakah (q. v.), her-
mits living on cemeteries, forbid-
den to approach a village within
hearing distance of the lowing of
of a cow, and called after the
caste of Mâtanġa (outcasts).

lion's intelligence. Epithet given to men of superior talent.

MÂTRIGRÂMA (Pāli. Mātugāma)

摩咀理伽羅摩 explained by 母邑 lit. mother city. The female sex.

MÂTRIKÂ (Tib. Yum or Ma mo)

摩呬里迦 or 摩德理迦 or 摩德勒伽 or 摩夷 explained by 行母 lit. the mother of karma. Abhidharma lit. the mother of karma. The Abhidharma piṭaka, so called because it explains how karma (q. v.) 'is the productive mother of fresh karma.'

MÂTRITCHETA 摩唎哩

制吒 A native of India, author of the Buddhastotrārddhas'ataka 一百五十讚頌 translated A.D. 708.

MAṬUTA TCHANDĪ

黑齒 lit. black teeth. A certain Rakchasi.

MÂUDGALAPUTTRA

or Maudgalyāyana v. Mahāmāudgalyāyana.

MÂYÂ v. Mahāmāyā.

MÂYÂ DJÂLAMAHÂ-

TANTRA MAHÂYÂNA

GAMBHÎRA NÂYA

GUHYA PARÂS'ISÛ.

TRA 佛說瑜加大教

王經 Title of a translation, A.

D. 982—1001.

MÂYOPAMÂ SAMÂDHI

佛說如幻三昧經 Title

of a translation by Dharmarakcha, A. D. 265—316.

MAYÛRA (Singh. Moriyana)

摩裕羅 Ancient capital of the Maurya (Morya) princes, the modern Amrouah near Hurdwar.

MAYÛRA RÂDJA 摩裕

羅王 or 孔雀王 lit. pea-

cock king. A former incarnation of Śākyamuni, when, as a peacock famished with thirst, he sucked out of a rock water which had miraculous healing power.

MÊGHA DUNDUBHI

SVARA RÂDJA 雲雷音王

lit. king of clouds and thunderbolts. A Buddha who lived, during the kalpa Priyadars'ana, in a (fabulous) realm called Sarva-buddha saṁdars'ana.

MÊGAHSVARA 雲目

在 lit. cloud sovereign. A (fabulous) Buddha who lived, N. of our universe, an incarnation of the 13th son of Mahābhījñā djanābhībhu.

MÊGHASVARARÂDJA

雲自在王 lit. sovereign king of clouds. A (fabulous) Buddha who lived, N. of our universe, an incarnation of the 14th son of Mahābhījñā djanābhībhu.

MÊRU v. Sumēra.

MÊRUKALPA or Mērudhvad-

ja 須彌相 lit. the sign of

Mêru. A (fabulous) Buddha who lived, N. W. of our universe, an incarnation of the 12th son of Mahâbhîdjâ dñânâbhibhu.

MÊRUKÛTA 須彌頂 lit. the summit of Mêru. A Buddha of Âbhirati, an incarnation of the 2nd son of Mahâbhîdjâ dñânâbhibhu.

MIKKAKA 彌遮迦 The 6th Indian patriarch, who transported himself from Northern India to Ferghana, where he died by samâdhi, B. C. 637 (or 231). See also Vasumitra.

MIMHA 弭秣賀 Ancient kingdom, 70 k. E. of Samarkand, the modern Maghin in Turkestan.

MÎMÂÑSARDDHIPADA (Pâli, Wimansidhi pada) 思惟足 lit. the step of meditation and reflection, explained by 衡量所修之法滿願也 lit. oversatiated by the practice of balancing and measuring (truth and error). The 4th Riddhipâda, viz., absolute renunciation of intellectual activity, a step to magic power.

MINGBULAK 千泉 lit. 1,000 sources, or Bingheul 屏律 A lake country, 30 k. E. of Talas.

MITRASÂNTA 彌陀山 or 寂友 lit. calm friend. A S'râma of Tukhâra, translator (A.

D. 705) of the 無垢淨光大陀羅尼經 Vimala sud-dha prabhâsa mahâdhâraṇî sūtra.

MITRASÊNA 蜜多羅斯那 or 蜜多斯那 A disciple of Guṇaprabha, a teacher of Hinen-tsang.

MLÊTCHHAS 蔑戾車 People who do not believe in Buddha; infidels.

MOKCHADÊVA 木叉提𪔐 The title (dêva of liberation) given by followers of the Hinayâna School to Mahâyâna-dêva.

MOKCHAGUPTA 木叉毬多 A priest of Kharachar, a follower of the Madhyimâyâna School, whose ignorance Mahâyânadêva exposed.

MOKCHALA 無羅叉 or 無叉羅 A S'râma of Kustana, translator of one Sūtra, author (A. D. 291) of a new alphabet for the transliteration of Sanskrit.

MOKCHA MAHÂPARICHAD v. Pañchaparichad.

MOÑGALI or Maṅgala 夢揭釐 Ancient capital of Udyâna, now Manglavor on the Swat, in the N. of the Punjab.

MOTCHA 茂遮 A species of Ficus religiosa.

MRIGADĀVA (Singh, Isipatana. Burm. Migadawon) 鹿野 or 鹿苑 or 鹿林 lit. deer park. A park N. E. of Varāṇasī, favoured by Śākyamuni now; Śāraṅganātha near Benares.

MRIGALA 蜜利伽羅 explained by 鹿 lit. deer, or by 鹿王 lit. king of deer (Mrigarāja). Epithet of Śākyamuni and of Dēvadatta (each having been a deer in a former life).

MUDGA 胝豆 lit. Tartar lentil. Phaseolus mungo.

MUDRĀ (Tib. Pad sskor) 木得羅 or 目帝羅 or Mahāmudrā 馬曷木得羅 explained 法印 lit. the seal of the law. A system of magic gesticulation, consisting in distorting the fingers so as to imitate ancient Sanskrit characters of supposed magic efficacy; a product of the Yogācārya School.

MUHŪRTA 牟呼栗多 A period of 18 minutes.

MUKTA (Pāli. Muttā. Tib. Mutig). 目多 Jewels, especially pearls.

MŪLĀBHIDHARMAŚĀSTRA 根本阿毘達磨論 A philosophical treatise of the Mahāsaṃghikāh.

MŪLAGRANTHA 慕羅健

陀 explained by 根本 lit. original text books of Buddha's words.

MŪLASAMBURU or Mūlasthānīpura 茂羅三部盧 Ancient kingdom of Western India, tributary of Tēhēka; the modern Moultan.

MŪLASARVĀSTIVĀDAIKASĀTAKARMAN 根本說一切有部百一羯磨 Title of a translation, A. D. 618—907.

MŪLASARVĀSTIVĀDA NIKĀYA VINAYA GĀTHĀ 根本說一切有部毗奈耶頌 A work on the Vinaya of the Hinayāna by Vaiśākhyā, translated A. D. 710.

MUNGALI v. Moṅgali.

MUNIMITRA 寂友 A native of India, author of the 佛吉祥德讚 Buddha śrīguṇa stotra, translated by Dānapāla, A. D. 980—1000.

MUNI 牟尼 or 摩尼 or Mahāmuni 馬曷摩尼 or Vimuni 月摩尼 An epithet (sage) of every Buddha.

MUNKAN or Mungan 營健 A province of Tukhāra, on the upper Oxus, W. of Badakshan.

MURDDHĀBHICHIKTA or Murddhadja 文陀竭 or

曼駄多 or 灌頂 lit. washing the top of the head. A ceremony, common in Tibet in the form of infant-baptism, administered in China at the investiture of high patrons of the church, e. g. to the Emperor Yüan-tsung (A. D. 746) by Amoghavajra, and to statues of Buddha (as a daily rite). A prince thus baptized is styled 文陀竭王

or 灌頂王 *Murdhadja rādja*.

MUSALAGARBHA or *Musāraga-lva* (Pāli. *Masaragalla*) 牟娑洛 or 摩沙羅 or 謨薩羅 or 摩沙羅 or 目娑 explained by 紺色王 lit. a jewel of violet colour, or by 瑪瑙色王 lit. a jewel coloured like a cornelian. One of the Sap-tarātna, either an ammonite or agate or coral. See also *As'ma-garbha*.

MUSÂVÂDÂ VÊRAMANÎ

不妄語 lit. abstaining from lies. The 4th of the S'ikchāpada.

MUTCHILINDA PARVATA v. *Mahāmutchilinda*.

N.

NADĪKÂS'YAPA (Burm. *Nadi Kathaba*, Tib. *Tehu wo odsrung*)

捺地迦葉波 or 那提迦葉 An Arhat, disciple of S'ākyamuni, brother of Mahākā-s'yapa; to be reborn as Buddha

samanta prabhāsa.

N A D Î 那 提 or *Punyopāya* 布如烏伐耶 explained by 福生 lit. progeny of happiness. A S'rāmaṇa of Central India, who brought (A. D. 655) over 1500 texts of the Mahāyāna and Hinā-yāna Schools to China, fetched medicines (A. D. 656) from Kwan-lun, and translated (A. D. 663) three works.

NĀGA (Burm. *Nat*, Siam. *Nagha*, Tit. *Klu. Mong. Los*) 那伽 or 龍神 lit. dragon spirit, or 龍鬼 lit. dragon-demon, explained as signifying, (1.) 龍 lit. dragons, (2.) 象 lit. elephants (*nagaga*), (3.) 不來 lit. persons exempt from transmigration. The term *Nāga* was perhaps originally applied to dreaded mountain tribes, and subsequently used to designate monsters generally. The worship of *Nāgas* (i. e. dragons and serpents) is indigenous in China and flourishes even now, dragons being regarded as mountain spirits, as tutelary deities of the five regions (i. e. 4 points of the compass and centre) and as the guardians of the 5 lakes and 4 oceans (i. e. of all lakes and seas). The worship of *Nāgas* has been observed as a characteristic of Turanian nations. The Aryan Buddhists, finding it too popular, connived at or adopted this worship. All the most ancient Sūtras

and biographies of Buddha mention Nāgas, who washed Buddha after his birth, conversed with him, protected him, were converted by him, and guarded the relics of his body. Chinese Buddhists view mountain Nāgas as enemies of mankind, but marine Nāgas as piously inclined. Whilst the Burmese confound Dēvas and Nāgas, the Chinese distinguish them sharply. According to an ancient phrase (龍天八部 lit. Nāgas, Dēvas and others of the eight classes) there are 8 classes of beings, always enumerated in the following order, Dēvas, Nāgas, Rākshas, Gandharvas, Asuras, Garuḍas, Kinnaras, Mahorāgas. See also Sāgara, and Virupākṣa.

N Â G A H R A D A 龍池 lit. dragon-tank. General term for all sheets of water, viewed as dwellings of Nāgas.

N Â G A R Â D J A 龍王 lit. dragon king. Epithet of all guardian spirits of waters, many of whom are believed to have been converted and embraced monastic life.

M Â G A R A H Â R A or Nāgara 那揭羅喝羅 or 囊峨羅賀羅 or 那竭 Ancient kingdom and city (Dionysopolis), 30 miles W. of Jellalabad, on the southern bank of the Cabul river.

N Â G A R A D H A N A 那迦羅馱那 An ancient vihāra in Djalandhara.

N Â G Â R D J U N A or Gāgākrochuna (Pāli. Nāgasēna) 那伽闍刺樹那 or 龍樹 lit. the Arguna tree (Pentaptera arjuna) or 龍孟 lit. Nāga the great, or 龍勝 lit. Nāga the conqueror: A native of Western India, a hermit living under an Arguna tree, until, converted by Kapimala, he became the 14th patriarch, famous in Southern India by dialectic subtlety in disputations with heretics, chief representative of the Mahāyāna School, first teacher of the Amitābha doctrine, founder of the Madhyamika School, author of some 24 works, the greatest philosopher of the Buddhists, viewed as "one of the 4 sons which illumine the world." He taught that the soul is neither existent nor non-existent, neither eternal nor non-eternal, neither annihilated by death nor non-annihilated. His principal disciples were Dēva Bodhisattva and Buddhapālita. In a monastery near Kōsala, he cut off his own head as an offering at the request of Sudvāsa's son (B.C. 212 or A.D. 194). He is now styled a Bodhisattva.

N Â G A S E N A 那先比兵

A Bhikṣu, author of a Sūtra of the same name (translated A. D. 317—420).

NAGNA or MAHÂNAGNA

諾伽那 or 摩訶諾伽那 explained by 露身 lit. naked or by 大力神 lit. spirits of great power. Warlike spirits (or bards) of supernatural strength, who appear naked.

NAHUTA 那由他 A numeral term (100 millions).

NÂIRÂMDJANÂ (Singh. Niranjara. Burm. Neritzara) 尼連

禪那 or 希連禪 or 希連河 explained by 不樂著河 lit. the river without cheer or brightness, or by 無著河 lit. the river without brightness. (1.) A river (Nîladjan) which flows past Gayâ. (2.) A river (Hiranjavati), which flows past Kus'inagara.

NÂIVA SAÑDJÂNA SAM-

ÂDHI 非想定 lit. fixed (meditation) without thinking. A degree of Samâdhi, rising above thought.

NÂIVA SAÑDJÂNÂ SAÑDJÂ-
ÂYATANAM v. Tchaturarûpa
brahmâlôka.

NAKCHATRA RÂDJA SAMKU

SUMITÂBHIDJÂNA 宿王華
lit. flower of the star king. A
fabulous Bodhisattva, follower of
S'âkyamuni.

NAKCHATRA RÂDJA VIKRI-
DITA 宿王戲 lit. the sports
of the star king. A degree of
Samâdhi.

NAKCHATRATÂNÂ RADJÂDI-
TYA 日星宿 lit. sun and
stars. A degree of Samâdhi.

NÂLANDA 那爛陀 ex-
plained by 施無厭 lit. ben-
evolent without wearying. The
Nâga (deity) of a lake in the
Amra forest near Râdjagriha.

NÂLANDAGRAMA 那爛陀
A village near Nâlanda saṃghâ-
râma.

NÂLANDA SAṂGHÂRÂMA 施
無厭寺 lit. the monastery of
the unwearied benefactor. A mon-
astery, built by S'âkrâditya, 7
miles N. of Râdjagriha, now call-
ed Baragong (i. e. vibâragrama).

N A M A H (Pali. Namo. Burm.
Namau. Tib. Nama) 捺謨 or
or 捺麻 or 那麻 or 那謨
or 囊謨 or 納謨 or 南無
explained by 皈依 lit. I humbly
trust (adore). The Ave of the
Buddhist, daily used in the
liturgy, in the invocation of the
Triratna, and in incantations,
wherefore both Buddhist and
Tauist priests and sorcerers are
called 南無師 lit. masters of
namaḥ.

NÂMARÛPA 名色 lit. name

and form. One of the 12 Nidāna, signifying the unreality of both abstract notions and material phenomena.

N A N D A (Tib. Dgabo) **難陀**

explained by **善觀喜** lit. joy of virtuous views. (1.) A Nāga king (Singh. Nando paunanda). (2.) A person called Sundara-nanda. (3.) The girl Nandā (Singh. Sujata) who supplied S'ākyamuni with milk. See also Bala.

N A N D Â V A R T A Y A or Nandyāvarita (Pāli. Nandiyavatta) **難提迦物多** explained

by **右旋** lit. rotating to the right. A conch with spirals running to the right, a mystic symbol of good omen.

NANDI **竺難提** or **喜** lit. joy.

A grihapati of the West, translator (A. D. 419) of 3 works.

NANDIMITRA **難提蜜多羅**

Author of the **撰集三藏及雜藏傳** translated A. D. 317—420.

NARADATTA v. Katyāyana.

N Â R A K A (Pāli. Miraya. Siam.

Narok. Barm. Niria. Tib. Myalba.

Mong. Tamu) **捺落迦** ex-

plained by **人** (nara) **惡** (ka),

lit. men's wickedness, or by **不**

可樂 lit. unenjoyable, or by

苦器 lit. instruments of tor-

ture; or **泥黎** (Niraya) explained by **地獄** lit. prison under the earth, or by **冥府** lit.

the prefecture of darkness. General term for the various divisions of hell. (1.) The hot

hells (**熱獄**), 8 of which

(see Saṃdjīva, Kālasūtra, Saṃ-

ghata, Rāgarava, Mahārurava,

Tapana, Pratāpana, and Avit-

chi) are situated underneath

Djambudvīpa in tiers, beginning

at a depth of 11,900 yōdjanas, and

reach to a depth of 40,000 yōdja-

nas; but as each of these hells has

4 gates and outside each gate 4

antechamber-hells, there are alto-

gether 136 hot hells. (2.) The

cold hells (**寒獄**), 8 in number

(see Arbuda, Nirarbuda, Atata,

Hahava, Ahaha, Utpala, Padma

and Puṇḍarika), situated under-

neath the 2 Tchakravālas and

ranging shaft-like one beneath

the other, but so that this shaft

is gradually widening down to

the 4th hell and then narrowing

again, the first and last hells hav-

ing the shortest and the 4th hell

the longest diameter. (3.) The

dark hells, 8 in number, situated

between the 2 Tchakravālas; also

called vivifying hells (**活獄**),

because any being, dying in the

first of these hells, is at once re-

born in the 2nd, and so forth,

life lasting 500 years in each of

these hells. (4.) The cold Lōkān-

tarika hells (邊獄 lit. hells on the edge sc. of the universe), 10 in number, but each having 100 millions of smaller hells attached, all being situated outside of the Tchakravālas. (4.) The 81,000 small Lōkāntarika hells (邊小地獄 lit. small hells on the edge), divided into 3 classes, as situated on mountains, or on water, or in deserts. Each universe has the same number of hells, distributed so that the northern continent contains no hell at all, the two continents E. and W. of the Mēru have only the small Lōkāntarika hells, and all the other hells are situated under the southern continent (Djambudvīpa). There are different torments in different hells; the length of life also differs in each class of hells; but the distinctions made are too fanciful to be worth enumerating. The above hells constitute one of the 6 gītī of transmigration and people are reborn in one or other class of hells according to their previous merits or demerits. It is not necessary that each individual should pass through all the above hells. The decision lies with Yama, who, assisted by 18 judges and hosts of demons, prescribes in each case what hells and tortures are appropriate. His sister performs the same duties with regard to female criminals. Chinese fancy has added a special

hell for females (血盤池 lit. placenta tank), consisting of an immense pool of blood. From this hell, it is said, no release is possible, but all the other hells are mere purgatories, release being procured when sin has been sufficiently expiated or through intercession of the priesthood.

NARAI'ATI v. Djambudvīpa.

NARASAMGHÂRĀMA 人伽籃 lit. the monastery of men. An ancient vihāra near the capital of Kāpiś'a.

NARASIṂHA 那羅僧訶 An ancient city (Nṛsiṅhavana?) near the E. frontier of Tchēka.

NĀRĀYAṆA or Nārāyaṇadēva 那羅野拏 or 那羅延 or 那羅延天 explained by 人生本 lit. the originator of human life (Brahma), or by 天力士 lit. hero (nara) of divine power, or by 堅固 lit. firm and solid. (1.) An epithet of Brahma as creator. (2.) A (wrong) designation of Narendrayas'as.

NARENDRAYAS'AS 那黎提拏耶舍 A native of Udyāna, translator (A. D. 557-589) of many Sūtras.

NARIKĒLA 那利薊羅 The cocoanut tree.

NARIKĒLADVĪPA 那羅稽羅州 An island, several

thousand *li* S. of Ceylon, inhabited by dwarfs who have human bodies with beaks like birds and live upon cocoanuts.

NARMMADÂ 耐秣陀

The river Nerbudda, forming the southern frontier of Barukatehva.

NAS'AS'ATA or Basiasita

婆舍斯多 A Brahman of Kubhâ who became the 25th patriarch (in Central India) and died (A.D. 325) by samâdhi.

NATCHCHAGÎTAVÂDITA

VISUKADASSANÂ VÊRAMAÑÎ

不歌舞倡伎不

往觀聽 lit. thou shalt not take part in singing or dancing, in musical or theatrical performances, nor go to look on or listen. The 7th of the 10 S'ik-châpada.

NAVADÊVAKULA 納縛

提婆矩羅 An ancient city

(now Nohbatgang) on the Ganges, a few miles S.E. of Kanyâkûbdja.

NAVAMÂLIKÂ 那婆摩利

explained by 雜花 lit. variegated flowers. A perfume used for scenting oil. See Mallika.

NAVAPA 納縛波 or 鄯善

now called 闐展 (Pidjan). An ancient kingdom on the eastern border of Gobi. See Makhai.

NAVASAMGHÂRÂMA

納縛僧伽藍 An ancient

vihâra near Baktra, possessed of a tooth, basin and staff of S'âkyamuni.

NÂYAKA 天人導師 lit. the

guide of devas and men (Nayaka deva mânuchyânâm). An epithet of S'âkyamuni. See Mânuchya.

NEMIMDHARA (Siam.

Neminthon) 尼民陀羅 or

尼民達羅 or 彌樓

explained by 地特 lit. what

earth grasps, or by 魚嘴山

lit. fish mouth mountain. (1.) A

fish with a curiously shaped

head. (2.) The lowest of the

seven concentric mountain ranges

(600 yôdjanas high) which

encircle Mèru.

NÊPÂLA 尼波羅 An ancient

kingdom (now Nepaul), E. of

Khatmandu, 10,000 *li* from China,

noted for the amalgamation of

Brahminism and ancient Budd-

hism, which took place there, also

as a station in the route of Indian

and Chinese embassies, and as

possessing fire (naphtha) wells.

NICHKLÊSA 無復煩惱

lit. no return to trouble and

vexation. Freedom from passion,

a characteristic of the state of an

Arhat.

NICHĀPANA 涅槃般那 or

闍維 or 焚燒 lit. burning.

Cremation, as performed in China

at the funerals of priests.

NIDĀNA (Tib. Rten brel) **尼**

陀那 explained by **十二因**

緣 lit. the 12 causes of existence.

(1.) The fundamental dogma of Buddhist thought, the concatenation of cause and effect in the whole range of existence through 12 links (see *Djarāmarana*, *Djāti*, *Bhava*, *Upādāna*, *Trichnā*, *Vedāna*, *Spars'a*, *Chagāyatana*, *Nāmarūpa*, *Vidjāna*, *Saṃskāra* and *Avidyā*) the understanding of which solves the riddle of life, revealing the inanity of existence and preparing the mind for *Nirvāṇa*. (2.) All sūtras or pamphlets written for some special reason (*nidāna*), either to answer a query, or to enforce a precept, or to enhance a doctrine.

NIDĀNA BUDDHA s.a. **Pratyēka Buddha**

NILAKANTHA **千眼千**

臂觀世音菩薩陀羅

尼神經咒 Title of a trans-

lation, concerning the ritual and ceremonies used in the worship of *Avalokiteśvara*.

NILANĒTRA v. *Dēva*.

NĪLAPIṬA or *Nilapitaka* **尼**

羅蔽荼 or **青藏** lit. the

azure collection. A collection of annals and royal edicts.

NINYA **泥壤** A city in Central Asia.

NIRARBUDA **尼羅浮陀**

explained by **疱裂** lit. bursting

blisters. (1.) The 2nd large cold

hell (v. *Naraka*), where cold winds

blister the skin of criminals. (2.)

The 2nd of the 10 cold *Lokāntarikā* hells (v. *Naraka*). (3.) A

numeral, equal to 1 followed by 33 cyphers.

NIRGRANTHA **泥犍陀**

or **薩遮尼犍** or **薩遮尼**

乾連陀 or **尼乾** explained

by **離繫** or **不繫** lit. unfet-

tered (sc. by want of food or

clothes) or by **露形外道**

lit. nude heretics. (1.) A *Tirthaka*

(q.v.), a son of *Djñāti* and there-

fore also called *Nirgranthadjñāti*

(**尼犍陀若提**), who

taught fatalism, recommended

fasting and condemned the use

of clothes. (2.) The followers of

Nirgrantha.

NĪRMAṆAKĀYA (Tib. sprul

ba) **化身** or **應身** or **應化**

身 lit. a body capable of transfor-

mation. (1.) One of the *Trikāya*

(q.v.), the power of assuming any

form of appearance in order to

propagate Buddhism. (2.) The

incarnate avatāra of a deity (Tib.

Chutuktu. Mong. *Chubilgan*). See

also *Anupapādaka*.

NIRMĀNARATI (Pāli. Nimmanaratti. Siam. Nimmanaradi.

Tib. Hphrul dga) 尼摩羅天
須蜜羅天 or 化樂天
or 樂變化天 lit. *dévas* who
delight in transformations. The
5th *Dévaloka*, situated 610,000
yôdjanas above the *Mêru*. Life
lasts there 8,000 years.

NIRUKTI v. *Pratisamâvid*.

NIRVĀNA (Pāli. *Nibbāna*. Siam.

Niphan. Burm. Neibban. Tib.
Mya ngan las hdas pa i.e. separa-
tion from pain. Mong. *Ghassa-*
lang etse angkid ahirakasan i.e.
escape from misery) 涅槃 or

泥洹 explained by 離生滅
lit. separation from life and death

(i.e. exemption from transmigra-
tion), or by 出離煩惱
lit. escape from trouble and vexa-
tion (i.e. freedom from passion,

Klēs'a nirvāna), or by 圓滿

清淨 lit. absolutely complete
moral purity, or by 滅盡一

切習氣 lit. complete extinc-
tion of the animal spirits, or by

無爲 lit. non-action. (1.) The

popular exoteric systems agree
in defining *Nirvāna* negatively as
a state of absolute exemption from

the circle of transmigration, as a
state of entire freedom from all
forms of existence, to begin with
freedom from all passion and ex-
ertion, a state of indifference to
all sensibility. Positively they
define *Nirvāna* as the highest
state of spiritual bliss, as absolute
immortality through absorption
of the soul into itself, but preserv-
ing individuality so that e.g.
Bodddhas, after entering *Nirvāna*,
may re-appear on earth. This
view is based on the Chinese trans-
lations of ancient *sūtras* and
confirmed by traditional sayings
of *S'ākyamuni* who, for instance,
said in his last moments "the
spiritual body (法身) is im-
mortal." The Chinese Buddhist
belief in *Sukhavatī* (the paradise
of the West) and *Amitābha* Bud-
dha is but confirmatory of the
positive character ascribed to *Nir-*
vāna (涅槃). *Parinirvāna* (般
涅槃) and *Mahāparinirvāna*
(大般涅槃). (2.) The esoteric
or philosophical view of *Nirvāna*
is based only on the *Abhidharma*
which indeed defines *Nirvāna* as
a state of absolute annihilation.
But this view is not the result of
ancient dogmatology. The philo-

sophical Schools which advocate this nihilistic view of Nirvāṇa deal in the same way with all historical facts and with every positive dogma: all is to them *māya* i.e. illusion and unreality.

NITYA PARIVRITA 常滅 lit. continuous extinction. A

fabulous Buddha living S. of our universe, an incarnation of the 6th son of Mahābhīdja dīṇābhībha.

NIVARTTANA STŪPA

回駕翠塔波 lit. the stūpa erected on the spot where Śākya-muni's coachman parted from him.

NIVĀSANA 泥伐散那

or **泥縛些那** explained by **裙** lit. a skirt. The coloured garment (without buttons or girdle) of a Śramaṇa.

NIVRITTI 無爲自然

A philosophical term, non-acting self-existence, opposed to Pravṛtti **無不爲** constant action.

NIYATĀNI YATAGATI

MUDRĀVATĀRA Title of two translations, viz. (1) **不必**

定入定入印經 A. D. 542 by Pradjānūti, and (2.)

入定不定印經 A. D. 700.

NIYUTA 那庾多 A numeral, equal to 1,000 kōṭi.

NUTCHIKAN or Nuchidjan

(Nadjketh) **斂赤建** An ancient kingdom, between Taras and Kodjend, in Turkestan.

NYAGRODHA 尼拘律

or **尼拘律陀** or **尼俱律** or **尼俱陀** or **尼俱**

類陀 or **尼俱盧陀** or **尼拘屢阿** explained by

無節樹 lit. a tree without knots (and described as being the highest tree of India.) The *Ficus Indica*.

NYĀYA ANUSĀRA S'ĀSTRA

順正理論 lit. the orthodox s'āstra. A designation of the Abhidharma kōśha s'āstra.

NYĀYA DVĀRA TĀRAKA

S'ĀSTRA 因明正理門論本

A work by Mahādignāga, translated (A.D. 618) by Hinen-tsang.

NYĀYA PRAVĒS'A TĀRAKA

S'ĀSTRA 因明入正理論

A work by Saṃkarasvāmin, translated (A. D. 647) by Hinen-tsang.

O.

OCH or Ūsch **烏鐵** or **鑊沙** or **依耐** or **英吉沙彌** (Yingeshar). An ancient kingdom N. of the S'itā.

Ô M or aum **唵** or **烏菴** A mystic interjection, of magic and sin-atonement efficacy, used in prayers and in sorcery, originally

derived by Tibetan Buddhists from later Hindooism (*a* standing for Vishnu, *î* for Shiva and *m* for Brahma) and introduced in China by the Yogîchârya School.

Ô M̐ MANI PADMÊ HÛ M̐

唵 摩 呢 八 爾 吽 or 菴 也 呢 必 滅 堪 explained

by 藏 字 能 辟 邪 鎮 煞 lit. Tibetan characters able to

ward off noxious influences. A set of six Sanskrit sounds (lit.

thou jewel in the lotus, hûm!) of mystic and magic import, used

in prayers and in sorcery, inscribed on amulets, cash, tombstones

and at the end of books, and (especially in Tibet) most commonly

addressed to Avalokîtês'vara. These 6 syllables are sometimes

applied to the 6 gâti and to the 6 pâramitâ. They are more popular

in Tibet than in China where another set of 6 syllables (南無

阿 彌 陀 佛 namah Amitâbha) is largely used in the same

sense.

P.

PADMA 波 頭 摩 or 波 曇 摩 or 波 暮 or 鉢 特 忙

or 鉢 特 摩 explained by 赤 蓮 花 lit. red lotus flowers. (1.)

The waterlily, lotus, nymphaea, and especially the rose coloured species

(*Nelumbium speciosum*). (2.) A

symbol of Buddhahip, s. a. Rak. tapatmaya. (3.) The 7th, of the 8 cold hells (where the cold produces blisters like lotus buds).

PADMA PÂÑI see under Avalokîtês'vara.

PADMA PRABHA 華 光

佛 The name under which S'âriputra reappears as Buddha.

PADMA RĠĠ 鉢 曇 摩

羅 伽 or 赤 劫 球 lit. a true red pearl. A ruby.

PADMARATNA v. Haklenayas'as.

PADMA SÂMBHAVA

(Tib. Padma byung gnas, or Urgyan padma) 蓮 華 生 上 師

lit. the lotus-born superior teacher. A Buddhist of Kabul (Urgyan)

who, invited by king 乞 栗 雙 提 贊

Khri-srong-lde-btsan, introduced in Tibet (A. D. 740—

786) a system of magic and mysticism (saturated with Shivaism) which found its way also

to China.

PADMA S'ÎLA 蓮 華 戒

A Bodhisattva, author of the 廣 釋 菩 提 心 論

Bodhi hridaya vaipulya prakaraṇa s'âstra.

PADMA S'RÎ 華 德 菩 薩

A Bodhisattva in the retinue of S'âkyamuni; re-incarnation of S'ubhavyûha; to re-appear as

Buddha S'alendra rîdja.

PADMA TCHINTÂMANI
DHÂRANÎ SÛTRA. Title

of 5 translations, viz. (1.)

觀世音菩薩秘密藏神咒經 by S'ikohânanda, A. D.

618-907; (2.) 觀世音菩薩如意摩尼陀羅尼經

by Ratna tchinta A. D. 618 -

907; (3.) 觀自在菩薩如意陀羅尼經 A. D. 710; (4.)

如意輪陀羅尼經 by Bodhirutchi, A. D. 709; (5.)

佛說如意摩尼陀羅尼經

PADMA VATÎ 蓮華色

A wife of As'oka, transformed into a Tchakravarti.

PADMA VRICHABHA

VIKRÂMIN 華足安行

The name under which Dhriti-paripurâa reappears as Buddha.

PADMA VYÛHA BODHISAT-

TVA 華嚴菩薩 A fabulous Bodhisattva worshipped in China on New Year's eve.

PADMÔTTARA 殊妙身

Name of the 729th Buddha of the present Bhadra Kalpa.

PALA or Satamâna 波羅

explained by 斤 lit. a catty. A weight, equal to 10 dharana.

PALÂSA 波羅奢 explained

by 赤花樹 lit. a tree with

red flowers (also said to yield a red dye). The *Butea frondosa*. See also Kanaka.

PALI 波利 A village, with an ancient stûpa, 90 k N. N. W. of Baktra.

PÂLI 舊言 lit. the ancient dialect (i.e. of the ancient country). The vernacular of Magadha, or Magadhi Prâkrit.

PAMIRA 波謎羅 The plateau of Pamir, the centre of the Tsung-ling range, including Anavatapta lake.

PÂM S'UPATA Sor Pâ'supatas 波輪鉢多 or 波輪鉢多 explained by 塗灰外道 lit. heretics who besmear themselves with ashes. A Shivaistic sect of worshippers of Mahês'vara, clad in plain rags. Some shaved their heads.

PANASA or Djaka 波那娑 or 半櫚娑 or 般裏娑 The *Artocarpus integrifolia* (jack-tree). See also under Udumbara.

PÂNÂTI PÂTÂ VÊRAMANÎ 不殺生 lit. kill no living being. The first of the Sik-châpada (10 rules for novices).

PANDAKA 般荼迦 or 半擇迦 or 般吒 explained by 黃門 lit. eunuchs. General term for (1.) Paṇḍakas (properly so called) 般吒 who, though

impotent, have perfect organs; (2.) **Irs'āpaṇḍakas 伊利沙般荼迦** who are impotent except when jealous; (3.) **Chañḍakas 扇荼迦** whose organs are incomplete; (4.) **Pakchapaṇḍakas 博叉般荼迦** who are for half a month males and for half a month females; (5.) **Ruṇapaṇḍakas 留拏般荼迦** who are emasculated males.

PANḌITA (Tib. Pan-shen) **班彌達** A title (scholar, teacher), given to learned (especially Tibetan) priests.

PĀNINI 波你尼 A Brahman (B. C. 350) of Sālistula, editor of the Vyākaraṇam, author of a Sanskrit grammar.

PAṆTCHĀBHIDJĀNĀ (Singh. Pancha abignya. Tib. Phungpo) **五神通** lit. five supernatural talents. See under Abhidjñā.

PAṆTCHĀDHARMA KĀYA 五分法身 lit. the spiritual body in five portions. Five attributes of the Dharma kāya, viz., (1.) **戒** lit. precept, explained by **超色陰** exemption from all materiality (rūpa), (2.) **定** lit. tranquillity, explained by **超受陰** exemption from all sensations (vēdanā), (3.) **慧**

lit. wisdom, explained by **超想陰** exemption from all consciousness (saṁdijñā), (4.) **解脫** lit. emancipation (mokecha) explained by **超行陰** exemption from all moral activity (karman), (5.) **知見** lit. intelligent views, explained by **超識陰** exemption from all knowledge (vidjñāna).

PAṆTCHĀINDRYĀNI v. Indrya.

PAṆTCHĀKACHĀYA v. Kachāya.

PAṆTCHĀKLĒSĀ 五鈍使 lit. 5 dull messengers, or **五重滯** lit. 5 serious hindrances. Five moral imperfections, viz. (1.) **貪** cupidity, (2.) **瞋** anger, (3.) **癡** foolishness, (4.) **慢** irreverence, (5.) **疑** doubts. Victory over these 5 vices constitutes the 5 virtues or **Pañtcha s'īla**.

PAṆTCHĀMAHĀRĤAT-CHTCHATĀNI 五百大羅漢 (1.) The 500 great Arhats who formed the synod under Kanichka; supposed authors of the Abhidharma mahāvibhācha s'āstra.

PAṆTCHANĀDA or Bhiḍa **毗茶** Ancient kingdom (now the Pundjab), called Bhiḍa after its capital.

PAÑTCHÂNANTARYA 五逆

lit. the 5 rebellions. Five deadly sins, viz. matricide, parricide, killing an Arhat, causing divisions among the priesthood, and shedding the blood of a Buddha.

PAÑTCHA PARICHAD or Pañtcha varchikā parichad or Mokcha mahāparichad 般闍于瑟

般遮跋利沙 or 般遮婆栗史迦 or 般遮大會 explained by 五年大會 lit.

the great quinquennial assembly. An ecclesiastical conference held once in 5 years, established by

As'oka for the purpose of confession of sins and moral exhortations.

PAÑTCHARÂCHṬRA or Pañtchasattva v. Panatcha.

PAÑTCHAS'ÎLÂ see under Pañtcha Klës'a.

PAÑTCHA SKANDHA v. Skandha.

PAÑTCHA SKANDHAKA S'ÂSTRA 大乘五蘊論

A work of Vasubandhu, translated by Huen-tsang (A.D. 647).

PAÑTCHA SKANDHAKA S'ÂSTRA KÂRIKÂ 五蘊論釋

A commentary by Vinitaprabha.

PAÑTCHA SKANDHA VAIPULYA S'ÂSTRA

大乘廣五蘊論 A com-

mentary by Sthitamati, translated by Divākara (A. D. 685).

PAÑTCHA VÊRAMAÑÎ

五戒 lit. 5 precepts. The first half of the S'ikchāpada.

PAÑTCHA VIDYÂ S'ÂSTRA

五明 lit. the 5 luminaries.

The 5 elementary schoolbooks of India. See S'abda, S'ilpas-thāna, Tehikitsa, Hētu, and Adhyātma vidyā.

PÂPIYÂN v. Māra.

PÂRÂDJIKÂ or Phārādjikā

波羅闍已迦 or 波羅

夷 explained by 無餘 lit.

extreme (measures). The first section of the Vinaya piṭaka, containing rules regarding expulsion from the priesthood.

PARAMA BODHI 鉢羅

摩菩提 explained by 正覺

lit. correct intelligence. A state of superior intelligence (v. Bodhi).

PARAMALAGIRI 跋邏末羅

耆釐 explained by 黑峰

lit. the dark peak. A mountain

S. W. of Kos'ala, where Sadvaha built a monastery for Nāgārjuna.

PARAMÂNU 極細塵

lit. an atom of dust. A measure

of length, the 7th part an Angu.

PARAMÂRTHA 波羅末陀

or 真諦 also styled 拘那

羅陀 Gagarata. A S'rāmaṇa of Ujjāyana, translator (A. D. 518—589) of some 50 works.

PARA MÂRTHA DHARMA VID-JAY ASŪTRA. Title of 2 translations, viz., 佛說第一義法勝經 by Gautama Pradjñārutehi (A.D. 534—550), and 佛說大威燈光佛人間疑經 by Djñānagupta (A.D. 586).

PARAMÂRTHA SAM-VARTI SATYA NIRDESA SŪTRA. Title of 3 translations, viz. (1.) 佛說文殊利淨律經 by Dharmarakṣa (A.D. 289), (2.) 清淨毗尼方廣經 by Kumāradjīva (A. D. 391—409), and (3.) 寂調音所問經 A. D. 420—479.

PARAMÂRTHA SATYA S'ÂSTRA 勝義諦論 A work by Vasubandhu.

PÂRAMITÂ 波羅蜜多 or 六度 lit. 6 means of passing (to Nirvāṇa), explained by 到彼岸 lit. arrival at the other shore (i.e. at Nirvāṇa), but with the note, "it is only Pradjñā (the 6th virtue) which carries men across the Saṁsāra to the shores of Nirvāṇa." Six cardinal virtues, essential to every Bodhi-

sativa, but representing generally the path in which the saint walks, viz. (1.) Dāna, charity, (2.) S'īla, morality, (3.) Kṣānti, patience, (4.) Virya, energy, (5.) Dhyāna, contemplation, and (6.) Pradjñā, wisdom. Sometimes ten Paramitās 十度 are counted by adding (7.) Upāya, use of proper means, (8.) Djñāna, science, (9.) Prañidhana, pious vows, and (10.) Bala, force of purpose.

PARANIRMITA VAS'AVARTIṆ (Pāli. Wasawarti. Siam. Paranimit. Tib. Gjan hph-rul dvang byed or Bab dvang phpugh. Mong. Bussudum chabighani erkeber or Maschi baya suktehi ergothu) 波羅尼密婆舍跋提天 or 他化自在天 lit. devas who, whilst others are transformed, remain independent, or devas who control the transformation of others. The last of the 6 Dēvalokas, the dwelling of Māra, where life lasts 32,000 years.

PARASMAIPADA 般羅颯迷 A form of conjugation, each tense having a peculiar termination for the transitive voice, so-called (lit. words for another) because the action is supposed to pass (parasmai) to another.

PARATCHITTADJÑĀNA (Pāli. Parassa tchētōpariyā yañ-

āna) 他心 lit. the minds of others. The 5th of the 6 Abhid. jñas, intuitive knowledge of the minds of all other beings.

PĀRAVĀ 波羅越 explained by 鴿 lit. pigeon. A rock temple in the Dekkhan, dedicated to Kās'apa Buddha.

PĀRIDJĀTA 波利質多 A sacred ahrub (growing in a circle in front of Indra's palace).

PARINIRVĀNA 般泥洹 or 般涅槃 or 波利涅槃 縛南 or 般利槃涅那 explained by 無餘寂滅 lit. extreme stillness and extinction (&c. of sense), or by 圓寂 lit. complete stillness, or by 滅度 lit. the passage of extinction, or by 普究竟出離煩惱結 lit. final termination and escape from the bonds of trouble and vexation. The 2nd degree of Nirvāṇa, corresponding with the mental process of resigning all thought (無想門). See under Nirvāṇa.

PARINIRVĀNA VAIPULYA SŪTRA 方等般泥洹經 A work of 5,000 stanzas delivered by S'ākyamuni previous to his entrance into Nirvāṇa.

PARĪTTHĀBHAS (Tib. Od bsal or Od tshlung) 少光 lit. limited light. The 4th Brah-

maloka; the 1st region of the 2nd Dhyāna.

PARĪTTASUBHAS (Singh. Parittasabha. Tib. Dge tshlung) 少淨 lit. limited purity. The 7th Brahmaloeka; the 1st region of the 3rd Dhyāna.

PARIVRĀJIKAS (Singh. Paribrājikas) 般利伐羅迦 or 簸利婆羅闍迦 or 刪闍耶 explained by 普行 lit. (those who) walk about everywhere. A Shivaistic sect, worshippers of Mahēś'vara, who wear clothes of the colour of red soil. They shave the head excepting the crown.

PARNAS'AVARI DHĀRAṆĪ 葉衣觀自在菩薩經 Title of a translation by Amoghavādja (A. D. 746-771).

PARSA 波刺斯 or 波刺私 or 波斯 Persia, situated "near the western ocean," the principal mart for precious stones, pearls and silks, possessing at its capital (Surasthāna) the almsbowl of S'ākyamuni. The favourite deity of the country is Dinabha.

PĀRS'VA or Pārs'vika or Ārya pārs'vika 波栗湮縛 or 脅尊 lit. the Ārya (who used to lie) on his side, or 脅比丘 (Pārs'va bhikṣu). A Brahman of Gandhāra, originally called

難生 lit. born with difficulty. As a Bhikṣu, he swore to remain lying on his side till he had mastered the 6 Abhidjānas and 8 Pāramitās. He is counted as the 9th (or 10th) patriarch (died B. C. 36).

P A R V A T A 鉢伐多 or **鉢羅伐多** Ancient province and city of Tchēka, 700 li N. E. of Mālusthānupura, perhaps the modern Fattipoor (between Multan and Lahore).

P A R V A T Î s. a. Bhimā.

P A R Y A ņ G K A B A N D H A N A 結跏趺坐 or **跏趺坐** A sacred phrase; binding a cloth round the knees, thighs and back, as seated on the hams.

P Â R Y Â T R A 波里衣多羅 Ancient kingdom (now Birat, W. of Mathurā), a centre of heretical sects.

P Â S ' U P A T A S v. Pāṃs'upatas.

P Â T A L A or Pātali (Tib. Skyanar) **波羅羅** or **波吒釐** explained by **熏花樹** lit. a tree whose flowers emit steam or by **女婿樹** lit. the tree of the son-in-law. The Bignonia suave olens (trumpet flower).

P Â T A L I P U T T R A or Kusumapura (Tib. Skya nar gyi bu) **波吒梨耶** or **巴蓮弗** or **熙蓮弗** or **波釐吒子**

城 lit. the city of the son of the Pātali flower, or **華氏城** lit. the city of flowers (Pus'apura). An ancient city originally known as Kusumapura, where the 3rd synod (B. C. 246) was held; the present Patna.

P A T R A 栴多樹 (Peito tree) or **栴多葉** (Peito leaves) or **葉樹** lit. leave tree, or **思惟樹** lit. meditation tree. A palm, the Borassus flabelliformis, often confounded with the Pip-pala. See Bodhidruma and Tāla.

P Â T R A (Pāli. Patto. Singh. Patra, Burm. Thabeit. Tib. Lung bsed. Mong. Baddir or Zōgōsā) **波多羅** or **鉢孟** or **鉢多羅** or **鉢** (1.) The almsbowl (patera) of S'ākyamuni to be used by every Buddha, first preserved at Vais'ali, then taken to Gandhāra, Persia, China, Ceylon, to the heaven Tushita, to the palace of Sāgara (at the bottom of the sea), where it awaits the advent of Maitrēya, whereupon it will divide into 4 pieces, each of which is to be guarded by a Mahārādja, as with its absolute disappearance the religion of Buddha will perish. (2.) The almsbowl of every Buddhist mendicant.

P Â T R A D Ē V A 鉢天 The dēva of the almsbowl, invoked by conjurors.

PATTIKĀYA 步 lit. infantry.

A division of every Indian army.

PĀUCHA 報沙 The first of the 3 winter months, beginning on the 16th day of the 12th (Chinese) moon.

PHĀRĀDJIKA v. Pārādjika.

PHĀTCHITTYĀ DHAMMA (PAI) 波逸提法 (Singh. Pachiti), explained by 墮 lit. fall (into hell). A section of the Vinaya, containing 90 prohibitions.

PHĀṬIDĒSANĪYĀ v. Prātidēs'aniyā.

PILINDA VATSA 畢隣伽婆蹉 An Arhat, one of the disciples of S'ākyamuni.

PĪLUSĀRAGIRI 比羅婆洛山 or 象堅山 A mountain (S. W. of Kāpiśa's city), the guardian spirit of which was converted by S'ākyamuni.

PĪLUSĀRA STŪPA 象堅窣都波 A stūpa erected by As'okha on the top of Pilusāragiri.

PIPPALA or Pippala vrikcha 畢鉢羅 or 波波羅 or 賓撥梨力叉 One of the many names of Ficus religiosa. See under Bodhidruma and Patra.

PISĀTCHA (Tib. Scha za) 略舍闍 or 臂奢柘 or 畢舍遮 or 略舍遮 A

class of demons (vampires), more powerful than Prētas. The retinue of Dhritarāchtra.

PIS'UNA v. Māra.

PITĀKA (Singh. Pitakattayan. Barm. Pitagat) 藏 lit. a receptacle. General term for canonical writings. See Tripiṭaka.

PITĀ PUTRA SAMĀGAMA 菩薩見實會 Title of a translation (A. D. 562) by Narendrayas'as.

PITĀSILĀ 臂多勢羅 Ancient kingdom and city (in Sindh), 700 k N. of Adhyavakila, 300 k S. W. of Avaṇḍa.

POCHADHA or Upochana 布薩 explained by 相句說罪 lit. mutual confession of sin. The ceremony of confession, performed on 1st and 15th of every month.

POTALA or Potaraka (Tib. Ri Potala or Ghru hdzin) 補陀 or 普陀 or 布咀洛迦 or 補怛洛迦 or 普陀洛迦 or 布達拉 explained by 小白花 lit. small white flowers. (1.) A port (now Tatta) at the mouth of the Indus, a centre of ancient trade, the home of S'ākyamuni's ancestors. (2.) A mountain range (Nilgherries?) E. of Malāya mountains, S. E. of Malakūṭa. The original resort

of Avalokitès'vara. (3.) The island of Pootoo (near Ningpo), a centre of the worship of Kwan-yin (v. Avalokitès'vara). (4.) The three-peaked hill near Lhasa, with the palace of the old kings of Tibet, now the seat of the Dalai Lama (who is an incarnation of Avalokitès'vara). (5.) A fabulous resort of Bodhisattvas, "somewhere in the western ocean."

POTṬHABHA (Pāli. Pottaban. Singh. Phassa) 觸 lit. touch. The sense of touch. See Chaḍāyatana.

PRABHĀKARAMITRA or Prabhāmītra 波羅頗迦羅蜜多羅 or 作明知識 or 波頗 or 明友 or 光智 A S'rāmaṇa of Central India, a Kshatriya by caste, who came to China (A. D. 627) and translated 3 works.

PRABHĀKARA VARDDHANA 波羅羯邏伐彈那 or 作光增 lit. one who causes increase of light. The father of Karcha varddhana, king of Kanyākubdja.

PRABHĀPĀLA 護明菩薩 A former incarnation of S'ākyamuni, when he was a disciple of Kās'yapa Buddha.

P R A B Ĥ U (1.) A term in philosophy, primordial existence,

元始 (2) A title of Vishnu (the sun) 波羅赴 or 鉢利部 See Vasudēva.

PRABHŪTARATNA 鉢羅部多羅怛羅 or 多寶 One of

the Sapta Tathāgata, patron of the Saddharma puṇḍarika who divided himself into seven Buddhas (十方佛) to labour in as many different places, and appears sometimes in the form of a Stūpa. See Ratna vis'uddha.

P R A D A K C H I N A 循環 The (Brahmanic and Buddhist) ceremony of circumambulating a holy object with one's right side turned to it.

PRADĀNASŪRA 勇施菩薩 A Bodhisattva in the retinue of S'ākyamuni.

PRADĪPADĀNĪYA SŪTRA 佛說施燈功德經 Title of a translation (A. D. 558) by Narendrayas'as.

PRADJĀPATĪ v. Mahāpradjāpatī.

P R A D J Ñ A (Pāli. Panna. Singh. Pragnyāwa) 若般 explained

by 智慧 lit. intelligence. (1.) The highest of the 6 Pāramitā, intelligence, the principal means of attaining to Nirvāṇa, as a knowledge of the illusory character of all existence. (2.) A S'rāmaṇa of Kubhā (Cabul), translator (about A.D. 810) of 4 works,

author of a new alphabet.

PRADJÑĀBALA (Pāli, Pan-
nābala. Singh. Pragnyawabala)

慧力 lit. power of intelligence.
Wisdom, one of the 5 Bala.

PRADJÑĀBHADRA **般若**

跋陀羅 A learned priest
from Tiladhāka, native of Bala-
pati, adherent (about 630 A. D.)
of the Sarvāstivāda.

PRADJÑĀDĒVA **慧天**

A learned and pious priest of
Mahābodhi saṃghārāma.

PRADJÑĀGUPTA **般若**

毘多 or **慧護** A learned
Brahman, teacher of Śīlanitya.

PRADJÑĀKARA **般若**

羯羅 or **慧性** A learned
priest of Nāvasaṃghārāma, native
(about 630 A. D.) of Tebēka.

PRADJÑĀKŪTA **智積**

A fictitious Bodhisattva, living
in Ratnavis'uddha, attending on
Prabhūtaratna.

PRADJÑĀPARAMITĀ

般若波羅密多 ex-
plained by **到彼岸** lit. land-
ing on the other shore. Intel-
ligence as a means to reach Nir-
vāṇa. See Pradjña and Pāramitā.

PRADJÑĀPARAMITĀ

ARDHAS'ATIKĀ. Title
of 4 translations of the 10th Sūtra
of the Mahāpradjñāparamitā, viz.

(1.) **實相般若波羅蜜**
經 by Bodhirutchi (A. D. 618—

907); (2.) **金剛頂瑜伽**
理趣若經 by Vajra bod-
hi (A. D. 723—730); (3.) **大**

樂金剛不空眞實三
麼耶般若波羅蜜多

王趣經 by Amoghavadjra
(A. D. 746—771); (4.) **佛說**

五十聖般若波羅密
經 by Dānapāla (A. D. 980—

1000).

PRADJÑĀPĀRAMITĀ

SŪTRA s. a. Mahāpradjña para-
mitā sūtra.

PRADJÑĀPĀRAMITĀ SAṆKA.

YAGĀTHĀ **佛母寶德藏**
若般若波羅密經 Title of

a translation (A. D. 982—1001)

PRADJÑĀPRADĪPA S'Ā-

STRA **般若燈論** A work
of Nāgārdjuna and Nirdēs'apra-

bha (**分別明**), translated
(A. D. 630—632) by Prabhākara-

mitra.

PRADJÑĀPTIPĀDAS'Ā-

STRA **施設論** A work of
Mahāmaudgalyāyana, translated

by Dharmarakṣa (A. D. 1004—
1058).

PRADJÑĀPTIVĀDINAH

波羅若底婆拖部 or

說度部 or **說假部** lit. the School which discusses redemption or illusions. A subdivision of the Mahāsaṃghikah.

PRADJÑĀTARA 般若多羅
The 27th patriarch, native of Eastern India; laboured in Southern India; died A. D. 457.

PRADJÑĒNDRYA (Pāli. Pannēndriya. Singh. Pragnyawa indra) **慧根** The organ of intelligence (v. Pradjña), one of the 5 organs (or roots) of life (v. Indriya).

PRĀGBODHI 鉢羅笈菩提
explained by **前正覺** lit. anterior to correct perceptions. A mountain in Magadha, which S'ākyamuni ascended "before entering upon Bodhi."

PRAHĀṆA 修 or **修文法**
Conversion and entering ecclesiastical life.

PRAKARAṆAPĀDA VIBHĀCHĀ S'ĀSTRA 衆事分毗婆沙論 A philosophical treatise by Skandhila.

PRALAMBA 毗藍婆
A certain Rakchasi.

PRAMITI 般刺蜜帝
or **極量** A S'ramapa of Central India, co-translator (A. D. 618—907) of a Sūtra.

PRANIDHANA 願度
lit. salvation by vows. The virtue

of (faithfulness in) prayers and vows.

PRĀNYAMŪLA S'ĀSTRA TĪKĀ 中論 lit. discourse on the (due) mean (i.e. Madhyamika). The principal text book (by Nāgārdjuna and Nīlauētra), of the Madhyamika School, translated (A. D. 409) by Kumāradjiva.

PRĀSĀDA (Singh. Poega. Tib. Dgedun gji du khang or Mtchhod khang or Da khang) **跋路婆陀** explained by **堂** lit. the hall. The assembly hall (in a monastery); the confessional.

PRASĀNTA VINIS'KAYA PRATIHĀRYA SAMĀDHI SŪTRA 寂照神變三摩地經 Title of a translation (A. D. 663) by Hinen-tsang.

PRASĒNADJIT (Pāli and Singh. Pasēnaḍi. Burm. Pathanadi. Tib. Gsal rgyal. Mong. Todorchoi Ilaghaksan) **鉢羅犀那特多** or **鉢邏斯那特多** or **波斯匿** explained by **勝軍** lit. conqueror of an army. A king of Kos'ala, residing in S'ravasti; one of the first royal converts and patrons of S'ākyamuni; originator of Buddhist idolatry (by having a statue of Buddha made before his death).

PRAS'RADHI (Pāli. Passadhi)

除 lit. removal (sc. of misery)
 或 除覺 lit. the Bodhyanga
 (called) removal, explained by
 斷除煩惱 lit. the cutting
 off and removing of trouble and
 vexation. A state of tranquillity.
 See Bodhyanga.

P R A T Â P A N A or Mahâtapana

(Siam. Mahadapha) 大燒然
 獄 lit. the hell of great burning,
 或 極熱 lit. extreme heat, or
 大炎熱 lit. great flame and
 heat. The 7th of the 8 hot hells,
 where life lasts half a kalpa.

PRATIBHĀNA (Pāli. Patibhāna)

樂說 lit. pleasant discourses.
 (1.) A fictitious Bodhisattva, one
 of 14 Dēva Arya 天尊 wor-
 shipped in China. (2.) One of the
 4 Pratisañvid (q. v.)

PRATICHTHĀNA v. Prayāga.

PRATIDĒS'ANĪYĀ (Pāli. Phati-
 desanīyā. Singh. Patidēsanidham-

ma) 波羅提提舍尼法
 explained by 向彼悔 lit.
 confession of sins before others.
 A section of the Vinaya concern-
 ing public confession of sins.

P R A T I M O K C H A S A M Ğ .

HIKA VINAYAMŪLA 波羅
 提木叉僧祇戒本
 Translation by Buddhabhadra
 (A. D. 416) of an abstract of the
 Mahāsaṅgha vinaya.

PRATIMOKCHA SŪTRA. Title
 of 2 translations (of works on
 the Sarvāstivāda vinaya), viz. 十
 誦律比丘戒本 by Kum-
 āradjiva (A.D. 404), and 根本
 說一切有部戒經 A.
 D. 710.

PRATISAÑVID (Pāli. Patisam-

bhida. Singh. Pratisambhida) 四

無礙智 lit. 4 unlimited
 (forms of) wisdom. Four modes of
 knowledge, characteristic of an
 Arhat, viz. (1.) Arīha (Pāli. At-
 tha) 義無礙智 lit. un-

limited knowledge of the sense
 (of the laws); (2.) Dharma (Pāli.
 Dhamma) 法無礙智 lit.

unlimited knowledge of the can-
 on; (3.) Nirukti (Pāli. Niratti)
 詞 or 辯無礙智 lit. un-

limited knowledge of agreements
 or 得解 lit. facility in explana-
 tions; (4.) Pratibhāna (Pāli.
 Patibhāna) 樂說無礙智

lit. unlimited knowledge of plea-

sant discourses (sc. on the 12
 Nidānas).

P R A T Î T Y A S A M U T P Â D A

S'ĀSTRA (Singh. Paticha sam-

uppāda. Tib. Rten tching hbrei
 barbhyar pa) 十二因緣

論 lit. S'āstra on the Dvādas'a
 (twelve) nidānas. A translation
 by S'uddhamati (A. D. 508—
 534).

PRATYĒKA BUDDHA or Pratyēka Djina (Pāli. Patīēkan. Singh. Pasē Buddha. Burm. Pte-tzega. Tib. Rang sang dschei. Mong. Pratikavudor Ovōrō Tō-rōlkitu) 畢勒支底伽佛 or 辟支佛 explained by 獨覺 lit. individually intelligent, or by 圓覺 lit. completely intelligent, or by 緣覺 lit. intelligent as regards the Nidānas. A degree of saintship (unknown to primitive Buddhism), viewed as one of the 3 conveyances to Nirvāna (v. Madhyimāyāna), and practised by hermits who, as attaining to Buddhahood individually (e. i. without teacher and without saving others), are compared with the Kṣāṇḍika and called Ekas'ringa richi. As crossing Saṁsāra, suppressing errors, and yet not attaining to absolute perfection, the Pratyēka Buddha is compared with a horse which crosses a river, swimming, without touching the ground. Having mastered the 12 Nidānas, he is also called Nidāna Buddha.

PRATYĒKA BUDDHA NIDĀNA S'ĀSTRA 辟支佛因緣論 Translation (A. D. 350—431) of a work on the Abhidharma of the Hinayāna.

PRAYĀGA or Praticthāna 鉢羅耶伽 Ancient kingdom and city (now Allahabad),

at the junction of Yamāna and Ganges.

PRĀYA S'TCHITTA (Pāli. Phāt-chittiya) 波逸提法 explained by 墮 lit. fall (into hell). A section of the Vinaya, concerning 90 misdemeanours of priests.

PRĒTAS (Siam. Pret. Burm. Prei-tha. Tib. Yidwags or Yid btags. Mong. Birrid) 畢利多 or 薛荔多 or 閉黎多 or 彌多 explained by 餓鬼 lit. hungry demons. One of the 6 Gāti; 36 classes of demons with huge bellies, large mouths and tiny throats, suffering unappeasable hunger, and living either in hell, in the service of Yāma, or in the air, or among men (but visible only at night). Avaricious and rapacious men are to be reborn as Prētas.

PRITHAGDJANA (Pāli. Puthudjāna) 蜀人 lit. solitary (extra ecclesiam). The unconverted, as compared with the Ārya.

PRĪTI (Pāli. Pīti. Singh. Pritiya) 喜 lit. joy. The 4th Bodhyanga, spiritual joy and content, leading to Samādhi.

PRYADARS'ANA 喜見 lit. joyful view. The (fictitious) kalpa of S'ubhavyūha, Meghadandubhiavara and others.

PUCHPADANTÎ 華齒

lit. flowery teeth. A certain Rakhasi.

PUCHPAGIRI SAMGHÂRÂMA

補澀波祇釐僧伽藍
A monastery on mount Puchpagiri in Uda.

PUCHPAKÛTA SÛTRA.

Title of 4 translations, viz. (1.)

華積陀羅尼神咒經

(A. D. 222—280); (2.) 師子

奮迅菩薩所問經

(A. D. 317—420); (3.) 佛說

華聚陀羅尼經 (A. D.

317—420); (4.) 佛說積棲

閣陀羅尼經 (A. D. 980

—1,000).

PUCHYA (Tib. Skar ma rgyal)

弗沙 or 富沙 or 佛星

or 孛星 (comet). (1.) Name

of an ancient richi. (2.) Name of

a constellation formed by 3 stars.

PUDGALA 補 (or) 富 特

伽羅 or 弗 (or 福 or 富)

伽羅 explained by 有情

lit. affectionate beings, or by

數取趣 lit. entering several

paths. (1.) Human beings as

subject to metempsychosis. (2.)

Personality (as a philosophical

term).

PÛDJÂ (Singh. Poya) 供養

lit. to support and nourish. Of

offerings, as the Buddhist substi-

tute for the Brahmanic sacrifices (Yadchna).

PÛDJASUMÎRA 富闍蘇

彌羅 A learned Arhat of Sala-

ribha, disciple of Ananda.

PÛGA 檳榔 (Pinang). Areca

catechu; betel nut palm.

PULAKÊS'A 補羅稽舍 A

king (A. D. 630) of Mahârâchtra.

PULASTYA 補羅悉底耶

An ancient richi.

PUNATCHA or Pantchasattra or

Pantcharâchtra 半嗟菰 An-

cient province and city (now

Poonah) of Cashmere.

PUNÐARIKA 分陀利 or 芬

利 or 奔茶 explained by 大

or 白蓮華 lit. great (or white)

lotus. The last of the 8 large

and cold hells, where the cold

lays bare the bones of criminals

like white lotus flowers.

PUNÐARA VARDÐHANA 奔

那伐戰那 Ancient king-

dom and city (now Bardvan) in

Bengal.

PUNYABALÂVADÂNA 佛說

福力太子緣經 Title of

a translation (A. D. 987—1000)

by Dânapâla.

PUNYAPRASAVÂS 福

生 lit. happy birth, or 生天

lit. living dévas. (1.) The 10th

Brahmaloka. (2.) The 1st re-

gion of the 4th Dhyâna.

PUNYAS'ÂLÂ 奔樓舍羅

Houses of refuge, for the sick or poor.

PUNYATÂRA 弗若多

羅 explained by 功德 lit.

lit. merit and virtue (1.) One of

the 24 Dēva Arya 天尊 wor-

shipped in China. (2.) A S'ra-

maṇa of Cabul, co-translator (A.

D. 404) of the Sarvāstivāda viṇa-

ya.

PUNYAYAS'AS 富那耶舍

or 富那夜奢 The 10th (or

11th) patriarch; died B. C. 383;

a descendant of Gāutama; born

in Pāṭaliputra; laboured in Vār-

anās'i; converted As'vaghoṣa.

PUNYOPÂYA 布如烏伐

耶 or Nadi 耶提 explained

by 福生 lit. happy birth. A

S'ramana of Central India;

brought to China (A. D. 663) 3

works.

PURÂNA v. Dharana.

PŪRAṆA KÂS'YAPA

富蘭那迦葉 or 梍刺拏

One of the 6 Tīrthyas; maternal

descendant of the Kas'yapa

family; brahminical ascetic; op-

ponent of S'ākyamuni.

PURÂNAS 富蘭那 or

布 (or 補) 刺拏 explained by

滿 lit. complete. A class of Brah-

manic, mythological, philosophical

and ascetic literature.

PURJAMITRA or Putnomita

不如密多 The 26th patri-

arch, son of a king of Southern

India, laboured in Eastern India,

died (A. D. 388) by Samādhi.

PURNNA v. Bala.

PŪRNA (Singh. Punna) v.

Pūrṇamaitrāyaṇiputra.

PŪRNA KALASAYA

(Siam. Bat keo inthanan) 本

囊伽吒 explained by 滿瓶

lit. a full jar. One of the mystic

figures of the S'ripāda.

PŪRNAMAITRÂYANÎ

(PUTTRA) or Maitrāyaṇi-

puttra or Pūrṇa (補剌那)

梅咀麗衍尼弗咀羅

or (富樓那) 彌多羅尼子

or 耨邴文陀尼子 or 耨

耨文陞弗 or 富那曼

陀弗多羅 explained by 滿

慈子 lit. son of completeness

(Pūrṇa) and charity (Maitrāyaṇi),

or by 滿嚴飾女子 lit. the

son of completeness and of the

lady of dignified beauty, or by

滿見子 lit. the son of complete

view. A disciple of S'ākyamuni;

son of Bhava by a slave girl; ill-

treated by his brother, he enga-

ged in business, forsook wealth for

the priesthood, saved his brothers

from shipwreck by conquering

Indra through Samādhi; built a

vilāra for S'ākyamuni; became a Bodhisattva, expected to reappear as Dharmaprabhāsa Buddha. He is often confounded with Maitrēya.

PŪRṆAMUKHA AVA-
DĀNA SĀTAKA 撰集

百緣經 Title of a translation (A. D. 233-253) of 100 legends.

PŪRṆA PARIPRITHT.

CHĪĀ 富樓那會 Title of a Sūtra, translated (A.D. 405) by Kumāradjīva.

PŪRṆA VARMMA 補刺

拏伐摩 explained by 滿胃 lit. complete helmet. A king of Magadha, the last descendant of As'okha.

PURUCHA 補盧沙 or 富

樓沙 or 士夫 (lit. master)

explained by 神我 lit. the spiritual self. The spirit which, together with Svabhāvaḥ, produces, through the successive modifications of Guṇa, all forms of existence.

PURUCHAPURA 布路沙布

羅 or 佛樓沙 Ancient capital (now Peshawur) of Gandhāra.

PŪRVANIVĀSĀNU SMR-

ITI DJÑĀNA (Pāli. Pubbeni vāsānugataññānem) 宿命 lit.

destiny of the dwellings. Knowledge of all forms of pre-existence

of oneself and others. See Abhidjā.

PŪRVASĀILĀḤ 佛槃勢羅

部 or 東山部 lit. the School of the eastern mount. One of the 5 subdivisions of the Mahāsaṅghikaḥ.

PŪRVASĀILA SAṂGHĀRĀMA

佛槃勢羅僧伽藍

or 東山寺 lit. temple of the eastern mount. A monastery on a hill E. of Dhanakatchēka.

PŪRVAVIDĒHA or Vidēha

(Singh. Purwa vidēsa. Siam. Buphavithe Thavib. Tib. Chagri lus pag dwip. Mong. Doronoulam dzi beyetou dip) 佛婆

毗提訶 or 瞞利婆鼻

提賀 or 布魯婆毗提

訶 or 毗提訶 or 佛婆

提 or 佛子 or 瞞兒

幹微的葛 explained by

勝神州 lit. island of con-

querors of the spirit, or by 離

體 lit. separate from the body.

One of the 4 continents (of every

universe), E. of the Mēru, semi-

circular in shape, the inhabitants

having also semi-circular faces

and "seeing the sun rise before

we see it."

PUSPAPURA v. Pāṭaliputra.

PUTANĀ 富單那 A class

of Prētas who control fever.

PUTCHĒKAGIRI 補磔迦山

A mountain in Eastern India on which Avalokitô's varu appeared.

R.

RÂCHTRAPÂLA 護國菩薩

A Bodhisattva among demons.

RÂCHTRAPÂLA PARIPRITCHTCHĀ.

Title of 2 translations, viz. (1.) 護國菩薩會 by Dñānagupta

(A. D. 589-618); (2.) 佛說護國尊者所問大乘經

by Dharmadēva (A. D. 973-981).

RÂDJÂVAVÂDAKA SÛTRA.

Title of 4 translations, viz. (1.)

佛說諫王經 (A. D. 420-479); (2.) 如來示教勝

軍王經 by Hiuen-tsang (A. D. 642); (3.) 佛爲勝光

天子說王法經 (A. D. 705); (4.) 佛說勝軍王

所問經 by Dānapāla (A. D. 980-1,000).

RÂDJA BALĒNDRÂ KĒTU 力

尊幢 The prince who possessed the Devendra samaya.

RÂDJAGIRIYÂS s. a. Abhayagiriyaśinaḥ.

RÂDJAGRIHĀ or Radjagrihapura (Pāli. Rājagaha. Singh. Rajagahanuwara. Burm. Radzagio. Mong. Vimaladjana ün kundi

Tib. Dehal poik ap) 曷羅闍
姑利四 or 羅闍城 or 王

舍城 lit. the city of royal palaces. The residence, at the foot of Gridhrakūṭa, of the Magadha princes from Bimbisara to As'oka; meeting place of the first synod (B. C. 540); the modern Radghir (S. W. of Bahar) venerated by Jain pilgrims. See Kus'āgarapura.

RÂDJAKUMÂRA or Rādjaputtra (Tib. Ghial sres. Mong. Khan kubakhun) s. a. Kumāra rādja.

RÂDJAMAHĒNDRI v. Mahāndhra.

RÂDJAPURA 曷羅闍補羅

Ancient city and province (now Rajour), near S. W. frontier of of Cashmere.

RÂDJATA v. Rūpya.

RÂDJAVARDDHANA 王曷邏

闍伐彈那 or 王增 King of Kanyakubdja, son of Harchavarḍhana.

RÂDJÂVAVÂDAKA SÛTRA 佛

說軍勝王所問經 Title of a translation by Dānapāla (A. D. 980-1000).

RAHÂN or Rahat v. Arhat.

RÂHU (Tib. Sgra gtehan) 羅睺

or 羅虎那 explained by 障蔽 lit. stoppage. A king of Asuras, who seeks (in the shape of a dog) to devour sun and moon, and thus causes eclipses.

RÂBULA or Râhulabhadra or Lâg-hula (Burm. Raoula. Tib. Sgra gtehan hūsin. Mong. Raholi) 羅喉羅 or 羅吼羅 or 曷羅怛羅 or 何羅怛羅 or 羅云 explained by 覆障 lit. (he who) upset the hindrances (viz. of Râhus against his birth). The eldest son (by Yas'odhara) and disciple of S'âkyamuni; descendant of Gâutama Râhugaṇa; founder of the Vâibhâchikah; now revered as patron saint of novices; to be reborn as the eldest son of every Buddha, especially of Ananda. See Djalâmbara.

RÂHULATA 羅喉羅多 The 16th patriarch, native of Kapila, laboured (till B. C. 113) in S'râvasti. See Saṅghânandî.

RÂIVATA or Rêvata (Singh. Revato) 利波波 or 離波多 or 黎婆多 or 頤隸伐多 explained by 宅星 lit. the constellation (2 stars in Pegasus) called "the house." (1.) A Brahman hermit; one of the principal disciples of S'âkyamuni; to be reborn as Samanta prabhâsa. (2.) A native of Handjna, president of the 2nd synod (B. B. 443). (3.) A member of the 3rd synod (B. C. 246).

RÂKCHASA or Rakchas (Tib. Srin boi din. Mong. Manggu) 羅叉婆 or 羅刹 or 藥叉

explained by 食人鬼 lit. demons which devour men, or by 可畏 lit. terrible. (1.) The aborigines of Ceylon, dreaded as cannibals by ancient mariners, extirpated by Siṃbala. (2.) The demons attending Vâis'ramaṇa, invoked by sorcerers.

RAKCHAS'Î 羅叉斯 or 羅叉私 or 羅刹女 The wives and daughters of Rakchasa demons, invoked by sorcerers.

RAKTAPATMAYA or 鉢特忙 The red lotus; one of the figures of the S'ripâda.

RAKTAVITI 絡多未知 explained by 赤泥 lit. red soil. A saṅghârâma, erected near the capital of Kârṇasuvarṇa, on the spot where a Buddhist priest from Southern India defeated a heretic in public disputation.

RAKTIK Â or Retti 賴提 explained by 草子 lit. a seed of (the Guujâ) creeper. An Indian weight, equal to 2½ grains.

RÂMA or Râmagrâma 藍摩 or 藍莫 Ancient city (N. W. of Goruckpoor) and kingdom, between Kapilavastu and Kus'inagara.

RAS'MINIRHÂRASANĀ - GIRATHÎ or Prabhâ sadhanâ 出現光明會 Title of a translation by Bodhîrutehi (A.D.

618—677).

RASMI PRABHĀSA 光明

lit. light and brightness. The name under which Mahākīśyapa is to be reborn as Buddha. See Mahāvyaḥsa and Avabhāsa.

RASMI SATASAHASRA PARIPŪRNA DHVADJA

具足千萬光相 lit. one whose feet display innumerable luminous figures (like the S'ripāda). The name under which Yas'odharā is to appear as Buddha.

RATHAKĀYA 車軍 lit. the chariot corps. A division of an Indian army.

RATIPRAPŪRNA 喜滿 lit. complete joy. The kalpa during which Māudgalyāyana is to appear as Buddha.

RATNA v. Sapta ratna.

RATNADVĪPA 寶渚 lit. island of treasures (pearls). Ancient name of Sīṃhala (Ceylon).

RATNAGHRI 寶山 lit. precious mount. A mountain near Rājagṛha.

RATNĀKARA 寶積 lit. treasure store. (1.) A native of Vāisālī, contemporary of S'ākyamuni. (2.) The 112th Buddha of the Bhadra kalpa.

RATNAKĒTU 寶相 lit. precious figure. (1.) One of the Sapta Tatāgata. (2.) The name

under which S'ākyamuni's 2,000 disciples, and especially Ānanda, will reappear as Buddha at different points of the compass.

RATNAKŪṬA 寶積陪

A section of the Sūtra piṭaka, including the Mahāratanakūṭa, the Ratnakūṭa sūtra and some 36 other works.

RATNAKŪṬA SŪTRA.

Title of 2 translations, viz. (1.)

寶積三昧文殊師利

菩薩問法身經 A. D.

25—220, and (2.) 入法畏

體性經 by Dīṇanugupta, A. D. 595.

RATNAMATI 勒那摩 or 婆

提 or 寶意 lit. precious in-

tentions. (1.) The 4th son of

Tchandra sūrya pradipa. (2.) A

S'rāmana of Central India, trans-

lator (A. D. 508) of 3 works.

RATNAMĒGHA DHARANI 佛

說雨寶陀羅尼經

Title of a translation by Amogha

vādja (A. D. 746—771).

RATNAMĒGHA SŪTRA. Title of

3 translations, viz., (1.) 佛寶

寶雲經 by Mandra and

Saṅghapāla (A. D. 503); (2.) 佛

說寶雨經 by Dharmarū-

chi (A. D. 693); (3.) 佛說

除蓋障菩薩所問經

by Dānapāla, Dharmarakeha etc.

(A. D. 1000—1010).

RATNAPARĀSI 寶梁聚會

Title of a translation (A. D. 397—439), forming part of the Mah-
âratnakūṭa sūtra.

RATNASĀMBHAVA 寶生

lit. precious birth. (1.) One of
the Pañccha Dhyāni Buddhas,
attended by Ratnapāṇi. (2.) The
realm of S'asikēṭu Buddha.

RATNAS'IKHIN v. S'ikhin.

RATNATCHINTA 阿侖真

那 or 寶思惟 lit. precious
thought. A Śramaṇa of Cash-
mere, translator (A. D. 693—
706) of 7 works.

RATNATĒDJOBHYUDGA

RŪDJA 寶威德上王

lit. superior king of precious dig-
nity and virtue. A fabulous Bud-
dha, living E. of our universe,
attended by Samantabhadra.

RATNATRAYA v. Triratna.

RATNĀVABHĀSA (1.) 寶明

lit. precious brightness. The
kalpa of Dharmaprabhāsa. (2.)

有寶 lit. possessor of treasures.
The kalpa of S'asikēṭu.

RATNAVIS'UDDHA 寶淨 lit.

precious purity. The fabulous re-
alm of Prabhūtaratna.

RĀURAVA (Siam. Rōruva) 號叫

or 呼呼 or 叫喚 lit. crying.
The 4th of the 8 large hot hells
where life lasts 4,000 (or 400)

years, but where 24 hours are
equal to 4000 years on earth.

**RĀVAṆA 羅婆那 or 婆羅
那** A King of Siāhala.

RAVI v. Trāvati.

RĒVATA v. Rāivata.

RICHI (Burm. Raciōr rathee. Tib.

Drang srong) **仙人** lit. im-
mortals, or **遷道** lit. the gāti
of immortals. A man, transformed
into an immortal, by asceticism
and meditation. Nāgārjuna, who
counts 10 classes of richis, ascri-
bes to them only temporary exem-
ption (for 1,000,000 years) from
transmigration, but Chinese Bud-
dhists (and Taoists) view them
as absolutely immortal, and dia-
tinguish 5 classes, viz. (1.) Dēva
richis **天仙** residing on the 7
concentric rocks around Mēru,
(2.) Puruṣa (or Atman) richis
神仙 roaming about in the air,
(3.) Nara richis **人仙** dwelling
as immortals among men, (4.)
Bhūmi richis **地仙** residing
on earth in caves, and (5.) Prēta
richis **鬼仙** roving demons.
These richis form a 7th gāti (q.
v.) or a 7th class of sentient
beings.

**RIDDHI (Pāli. Iddhi. Mong. Riddi
chubilghan) 如意身** lit. a
body (transmutable) at will. The
dominion of spirit over matter,

implying (1) possession of a body which is exempt from the laws of gravitation and space, and (2) power to assume any shape or form and to traverse space at will.

RIDDHI MANTRA 神咒

or **如意咒** Incantations or prayers used to gain or exercise the power of Riddhi.

RIDDHI PÂDA (Pali. Iddhipado. Tib. Rdzu hphrul gyi rkang pa) **四如意足** lit. 4 steps to Riddhi. Four modes of obtaining Riddhi, by the annihilation of desire, energy, memory and meditation. See Tchhauda, Virya, Tchitta and Mimamsa riddhi pâda.

RIDDHI SÂKCHÂTKRIYÂ (Pali. Iddhipabbhêdo) **神足力** lit. the power of the supernatural (riddhi) steps. The power to assume any shape or form (see Riddhi), the third of the 6 Abhidjânas.

RIDDHI VIKRÎDITA SAMÂDHI 神通遊戲三昧 A degree of samâdhi, called "the idle sports of spiritual penetration."

RIG VÊDA 讚誦 lit. hymns of praise. The most ancient portion of the Vêda, consisting of a collection of hymns (Sanhitâ) and a number of prose works (Brahmanas and Sûtras).

ROHINILÂ 洛殷臧羅
An ancient monastery, visited by Sâkyamuni; the modern Roynallah, near Balgada, in E. Bahar.

ROHITAKA or Lohitaka 盧醯咀迦 (1) Red or opal colour. (2) The ruby or balas-ruby.

ROHITAKA STÛPA 盧醯咀迦窣都波 explained by **赤塔** lit. the red stûpa. A stûpa built by As'oka, 50 li W. of Moŋgali, where Maitribala rûdja fed starving Yakshas with his blood.

ROHITAMUKTI 盧呬胝訶目多 Red pearls or rubies. See Sapta ratna.

ROHU 曷羅胡 Ancient province and city of Tukhâra, S. of the Oxus.

RUDRA (Tib. Yu lang) **盧陀羅耶** A name of Shiva, as ruler of the wind, and lord of the Khumbandhas.

RUDRAKA RÂMAPUTRA 鬱頭藍子 lit. Rudraka the son of Râma. A richi of Magadha, a teacher of Sâkyamuni.

RÛPA (Tib. Gzags) **色** lit. form. (1.) The perception of form; one of the Chaâyatanas. (2.) Form, as one of the aggregates of the **色身** physical body. See Skandha.

RŪPADHÂTU or Rûpavachara

(Tib. Gzugs-kyi kham) 色界

lit. the region of form. The 2nd of the Trâilokya; the world of form, comprising 18 Brahmaloкас, divided into 4 Dhyânas, where life lasts from 16,000 kalpas down to half a kalpa, and the height of the body measures from 16,000 yodjannas down to half a yodjana, the inhabitants being sexless and unclothed.

RŪPYA 銀 lit. silver. The 2nd of the Sapta Ratna.

RUTCHIR A KÊTU 妙幢
lit. wonderful banner. A fabulous Bodhisattva.

S.

SABDA or Sadda (Pâli. Saddan) 聲
lit. sound. The perception of sound; one of the Chaḍāyatana.

SABDA VIDYÂ SÂSTRÂ 聲明論
lit. lucid treatise on sounds. One of the Pañtcha Vidyâ Sâstras, a work on etymology by Âṇṣ'uvârma.

SADÂPARIBHÛTA 常不輕
lit. never slighting (others). (1) A Bodhisattva, famous for his unselfish meekness. (2.) A former incarnation of Sâkyamuni, when he displayed unselfish meekness though slighted by Bhadrâpâla (with 500 Bodhisattvas), by Sîmḥatchandra (with 500 Upâṇakas) and by Sugata teḥêtana (with 500 Bhikṣunîs).

SADDA v. Sabla.

SADDHARMA (Pâli. Saddhamma)

妙法 lit. the wonderful law.

A fabulous Mahâbrahmâ (also called Sudharma), devotee of Mahâbhîdjânâdjinâbhibhu.

SADDHARMA LAṅKÂVATÂRA s.a. Laṅgâvatâra sūtra.

SADDHARMA PRATIRŪPAKA

像法 lit. law of images. The

2nd of the 3 stages of development through which Buddhism passes under each Buddha, the first being 正法 lit. the period of true religion, the 2nd 像法

lit. the period of fanciful religion, the 3rd 後法 lit. the period of declining religion. In the case

of S'âkyamuni, the 1st period continued for 200 years after his death, the 2nd lasted 1000 years,

and the 3rd will last 3000 years, whereupon Maitrêya renews this triple process, and each of his successors likewise.

SADDHARMA PUNḌA-

RÎKA SAMÂDHI 法華

三昧 (1.) A degree of samâdhi, mastered by Vimalanêtra. (2.) Title of a translation (of a portion

of the Saddharma puṇḍarîka sūtra), A. D. 427.

SADDHARMA PUNḌA-

RÎKA SÛTRA. Title of 4 translations, forming the standard

books of the Lotus School 蓮宗

viz (1.) 正法華經 by Dharmarakṣa (A. D. 286), (2.) 薩曇芬陀利經 (incomplete, A. D. 265-316), (3.) 妙法蓮華經 by Kumārajīva (A. D. 406), (4.) 添品妙法蓮華經 by Dīṇānugupta and Dharmagupta (A. D. 589-618).

SADDHARMA PUNḌA RĪKA SŪTRASĀSTRA. Title of 2 translations of Vasubandhu's commentary on the preceding work, viz. 妙法蓮華經優波提舍 by Bodhiruci and others (A. D. 386-534) and 妙法蓮華經論優波提舍 by Ratnamati and another (A. D. 508).

SADDHARMA SMṚTYPASTHĀNA SŪTRA. Title of 2 translations, viz. 正法念處經 by Gautama Pradjñāruṭhi (A. D. 539), and 妙法聖念處經 by Dharmadēva (A. D. 973-981).

SADVAHA 沙多婆何 or 引善 or 引正 lit. guide of goodness or truth, A king of Kosala, patron of Nāgārdjuna.

SADVĀHANA v. Dīṇātaka.

SĀGALA v. S'ākula.

SĀGARA 婆竭羅 or 婆伽羅

One of the 21 Dēva Ārya (天尊), a Nāga king (龍王), whose daughter (8 years old) became a Buddha under the tuition of Mañḍjuśrī. He is said to dwell in a palace of pearls at the bottom of the sea, and is worshipped as a god of rain.

SĀGARAMATI 海慧 A priest of Nālanda, defender of the Mahāyāna in disputations with heretics. SĀGARAMATI PARIPRITCCHĀ 海意菩薩所問淨印法門經 Title of a translation, by Dharmarakṣa and another (A. D. 1059-1058), of a chapter from the Mahāvaiṣṇava mahāsaṃpāta sūtra (大方等集影經).

SĀGARA NĀGARĀDJA PARIPRITCCHĀ. Title of 3 translations, viz. (1.) 佛說海龍王經 by Dharmarakṣa (A. D. 265-316), (2.) 佛為海龍王說法印經 (A. D. 618-937), (3.) 佛為娑伽羅龍王所說大乘法經 by Dānapāla (A. D. 980-1000).

SĀGARA VARADHARA BUDDHI VIKRĪḌITĀBHIDJĀNA 山海慧自在通王 The name under which Ānanda reappears as Buddha, in Anavānāmīta vāidyajanta, during the

kalpa Maucijjā s'abdhigard-jita.

S A H A or Sahaleka or Sahaloka-dhātū (Mong. Ssava jirtintebu)

娑婆 or 索阿 or 娑婆 explained by 堪忍世界 lit. the world of suffering, or by 千世界之都 lit. the capital of a chiliocosmos. The inhabited portion of every universe, including all persons subject to transmigration and needing a Buddha's instruction, and divided into 3 worlds (v. Trāilokya) ruled by Sahāṃpati.

SAHĀṆPATI (Singh. Sampati) v. Mahābrahma Sahāṃpati.

SĀIKCHA or Sāikheya (Pāli. Sekhiyā) 去义迦羅尼 explained by 應當學 lit. one who ought to study, or subjects to be studied; or 突吉羅 explained by 惡作 lit. wicked deeds. (1.) Catechumens, especially laynovices. See Arhan, (2.) A section of the Vinaya, called laws for the community of disciples 衆學法, being a series of 100 regulations for novices.

SAKCHI or Sakti or Sas'i 舍支 or 設施 (lit. sacrifice.) (1.) The hare (which threw itself into the fire to save starving people), transferred by Indra to the centre of the moon. (2.) A name of

Vāmatahitra. (3.) The consort of any deity (according to the Tantra School). (4.) Female energy (Yoni).

SĀKALA (Pāli. Sāgala. Singh. Sangala) 奢羯羅 The capital of Tuhēka and (under Mahirakula) of the whole Punjab. The Lagala of Ptolemy. The modern Sanga near Umritsir.

SĀKRA (Pāli. Sakka. Singh. Sekra) 釋迦 or 帝釋 or 釋 or 釋迦婆 explained by 能天主 lit. the mighty Lord (Indra) of Dēvas, or 釋迦提婆 (S'akra Devendra) or 釋提桓因 explained by 天帝釋 lit. S'akra the Lord (Indra) of Dēvas, or 忉利帝釋 or 忉利天王 lit. king of Trāyastriṃśas. Common epithets of Indra (q. v.) as ruler of the Dēvas.

S'AKRĀDITYA 鑠伽羅阿逸多 or 帝日 lit. sun of the ruler (S'akra). A king of Magadha (after S'ākyamuni's death).

S A K R I D Ā G Ā M I N (Pāli. Sakadāgāmi. Singh. Sakradāgāmi. Burm. Thakagan. Tib. Leneik cir honghaba) 娑羯利陀伽彌 or 斯陀舍 explained by 一來 lit. coming once more. The 2nd degree of saintship (v. Ārya), involving rebirth among

dévas and among men, whereupon Arhatship is reached.

S'ÂKYA (Singh. Sākya. Barm. Thakia) 釋迦 explained by 仁 lit. charity or 能仁 lit. charitable. The ancestors and descendants of Iks'vaku Virudhaka (q.v.), viz. 5 kings of the Vivartta kalpa (成劫五王) headed by Mahasammata (大三末多); 5 Tchakravarttis (五轉輪王) headed by Murdhadja (頂生王); 19 kings, the first being Tchêtrya (捨帝) and the last Mahādêva (大天); 5000 kings; 7000 kings; 8000 kings; 9000 kings; 10,000 kings; 15,000 kings; 11,000 kings, the first being Gautama (q.v.) and the last Iks'vaku (q.v.) who reigned at Potala, and whose 4 sons reigned at Kapilavasta, after the destruction of which 4 surviving princes founded the kingdoms of Udyana, Bamyana, Himatala and S'ambi. See also S'âkyamuni.

S'ÂKYA BODHISATTVÂ

釋迦菩薩 A title of Prabhâpa.

S'ÂKYA BUDDHA a. a. Sâkyamuni.

S'ÂKYA MITRA 釋迦密多

羅 or 能友 lit. powerful friend

An author of commentaries on philosophical works of the Madhyimâyâna School.

S'ÂKYAMUNI (Barm. Thakia-muni. Tib. Shakja thubpa. Mong Shigamanior Barchan bakshi) 釋迦牟尼 or 釋伽文 explained by 能仁 (Sākya) 寂默 (Muni) lit. mighty in charity, seclusion and silence. The last of the Sapta Buddha, one of Sapta Tathâgata, the 4th of the 1000 Buddhas of the Bhadra kalpa. The name by which Chinese books refer to Gautama Buddha. The Lalitavistara and the popular aphorisms of Wang Puh (釋迦如來成道記) tell the story of his life, which is an indispensable key to the understanding of Buddhist doctrines. Some 5000 Djâtakas (q.v.) are on record, in the course of which he worked his way up through as many different stages of transmigration, from the lowest spheres of life to the highest, practising all kinds of asceticism and exhibiting in every form (v. Maitribalarâdja, Kapindjala râdja, Mayûra râdja etc.) the utmost unselfishness and charity. Having attained to the state of Bodhisattva as Prabhâpa, he was reborn in Tuchita and there considered where he ought to be reborn on earth to become Buddha. The Sâkyâ (q.v.) family of Kapilavastu was selected and in it Mâyâ, the young wife of Suddhodhana, as the purest on earth. In the form of a

white elephant (v. *Bōdhisattva*) he descended and entered through Māyā's right side into her womb (8th day of the 4th moon, B. C. 1028 or 622), where he was visited thrice a day by all the Buddhas of the universe (v. *Prabhūta ratna*). On the 8th day of the 2nd (or 4th) moon, B. C. 1024 or 621, Māyā, standing in Lumbini under an *Asoka* (or *Sāla*) tree, painless gave birth to a son who stepped out of her right side, being received by Indra (the representative of popular religion) and forthwith baptized (v. *Murddhābhichikta*) by Nāga kings. Thereupon the newborn babe walked 7 steps towards each of the 4 points of the compass and, pointing with one hand to heaven and with the other to earth, said, with a lion's voice (v. *Siṃhanāda*), "I have received the body of my final birth; of all beings in heaven above and beneath the heavens, there is none but myself to be honoured." At the moment of his birth an *Udambara* flower sprouted up, and a series of 42 miraculous events (earthquakes, flashes of five coloured light, lotus flowers etc.) announced to the universe the birth of Buddha. His skin exhibited 32 fanciful tracings (v. *Lakṣhana*); on the soles of his feet there were 65 mystic figures (v. *Srīpāda*), and his body possessed 80 forms of

beauty, which were interpreted by Aśita as the characteristic marks of Buddhaahip. He was named *Sarvārthasiddha*. Māyā having died 7 days after his birth, Mahā pradjapati (q. v.) nursed him. When 3 years old, he was presented in a Shiva temple, when all the statues of Shivaite deities did obeisance to the infant Buddha, who was then named *Dēva-tidēva*. When he was 7 years old, Arata Kālāma and Radrakarāma taught him the *Pañccha Vidyā Sāstras*, and Kēbanti dēva (瞿提提婆) taught him gymnastics. When 10 years old, he was peerless in strength; hurled an elephant to some distance (v. *Hastigarta*), and opened an artesian well (v. *Sarakūpa*) by the discharge of an arrow. He was married to Yās'odhara and took several concubines. When 19 years old, he was converted through *Suddhavāsa dēva* who presented himself successively in the form of an old man, a sick man, a corpse, a religious mendicant, and excited in him disgust regarding domestic life. His father sought to divert his mind, by sensual excitements and by proposing to him the career of a *Tchakravartii* as a military conqueror of the world, but, strengthened by *S'uddhavāsa dēva*, he overcame the temptations of lust and ambition and fled from home in the night of the 8th day of the 2nd moon,

B. C. 1003 or 597. Yakchas, Dévas, Brahma, Indra and the Têhatar Mahârâdjas assisted him to escape. He cut off his locks and swore to save humanity from the misery of life, death and transmigration. After a brief attempt to resume study under Arata, he spent 6 years as a hermit on the Himâlaya, testing the efficacy of Brahmanic and Shivaïtic meditation. Dissatisfied with the result, he visited Arata and Rudraka and then repaired to Gayâ, where he practised ascetic self-torture. [About that time his son Râhula was born.] Having spent 6 years at Gayâ, on a daily allowance of one grain of hemp (opium?) and one grain of wheat, and seeing the uselessness of such fasting, he determines to strike out a new path henceforth. Dévas minister to the needs of his body, which threatens to break up, by bathing him with perfumes, and induce Nanda and Bala (q. v.) to nurse him with rice boiled in milk. Resting on a couch prepared by Indra under the Bodhidruma, he now gives himself up to Samâdhi (q. v.), whilst Mâra and his armies endeavour, in vain, to tempt him in various disguises and finally through Mâra's 4 beautiful daughters. Unmoved he continues in Samâdhi, until he reaches at last the state of Bodhi (q. v.), and becomes a Buddha, in the night

of the 8th day of the 12th moon, B.C. 998 or 592. The spirits of the earth forthwith announce the glad tidings to the spirits of the atmosphere and these again report it to the spirits in the various heavens. Heaven and earth rejoice. Seven days afterwards two merchants, Trapas'a (提謂) and Bhallika (波利), passing by, present him with offerings of barley and honey. Soon he gathers round himself 5 disciples, Kâu-ḍinya, Bhadrîka, Vâchpa, As'vad-jit and Mahâudma. With them he starts from the Bodhidruma (B. C. 997 or 592) and preaches his new gospel at Mrigadâva, where his 5 disciples attain to the state of Arhat and 1000 persons are converted. In the course of the following year, he preached chiefly to Nâga kings (i.e. against popular worship of snakes). The year 995 or 589 B.C. is marked by the conversion of Sâriputra and Mâudgalyâyana with 250 others. In the course of the following year Anâthapiṇḍika presented Buddha with the Djêtavana. In the year 991 or 585 B. C., a victory having been gained over Shivaism by the conversion of Aṅgulimâllyâ and his followers, Buddha ascended to Trayastîmas'as in order to convert his mother, and stayed there 90 days. Meanwhile Prasênadjit, frightened by his prolonged absence, ordered Mâud-

galyāyana and the dēva Vis'vakarman, transformed as artists, to ascend to Traiastriṃśas and to take a likeness of S'ākyamuni. They did so and carved, in sandal wood, a statue which thenceforth became an object of worship. Here we have the origin of Buddhist idolatry. On S'ākyamuni's return, the statue lifted itself into mid-air and saluted him, whereupon he uttered a prophesy which was fulfilled when Kās'yapa Mātanga took that statue to China. In 990 (or 584) B. C. S'ākyamuni visited Magadha and converted Vatsa. In the following year he predicted the future of Maitreya, and in the next year he revisited Kapilavastu, when he preached to his putative father. From the year 983 (or 577) B. C. to the time of his death, he gave particular attention to doctrinal exposition, delivering the Samyuktasaṃtchaya in 983 (or 577) B. C., the Pradjāpāramitā in 982 (or 576), the Suvārṇaprabhāsa and Saddharmapūṇḍarika in 950 (or 544), and the Parinirvāṇa sūtra in 949 (or 543). Ānanda was converted in 977 (or 571) B. C. and Pradjāpati admitted to rights of priesthood together with other women. When S'ākyamuni, in the year B. C. 949 or 543, felt his end drawing near, he went to Kus'inagara. Heaven and earth began to tremble and loud voices

were heard, all living beings groaning together and bewailing his departure. On passing through Kus'inagara, he took his last meal from the hands of one of the poorest (Tchunda), after refusing the offerings of the richest. Declaring that he was dying, he went to a spot where eight Sāla trees stood in groups of two. Resting on his right side, he gave his last instructions to his disciples, reminding them of the immortality of the Dharma kāya, and then engaged in contemplation. Passing mentally through the 4 degrees of Dhyāna, and thence into Samādhi, he lost himself into Nirvāṇa and thus his earthly career was ended. His disciples put his remains into a coffin which forthwith became so heavy that no power on earth could move it. But his mother Māya suddenly appeared in the air, bewailing her son, when the coffin rose up, the lid sprang open and S'ākyamuni stepped forth for a moment with folded hands to salute his mother. On attempting cremation, his disciples found that his body, being that of a Tchakravartti, could not be consumed by common fire, when suddenly a jet of flame burst out of the Svastika on his breast and reduced his body to ashes. If the above semi-legendary account is at all trustworthy, it indicates that S'ākyamuni's mind is supposed to have

gradually developed, departing step by step from the popular religions of his time, Brahminism and Shivaism, until, without premeditation, he came to found a new religion, being even pushed to laying a sort of preliminary foundation of an ecclesiastical system. As a teacher, he appears to have been liberal and tolerant, countenancing, rather inconsistently, the worship of those deities which were too popular to be discarded, though he assigned to them a signally inferior position in his own system. Immoral sects, however, whether Brahmanic or Shivaistic, he fought resolutely, conquering generally through magic power rather than by disputations. He remodelled almost every Brahmanic dogma, substituting atheism for pantheism, and ethics for metaphysics. His teachings were in later years further developed by the Mahâyâna, Madhyimâyâna, Yogâcêhârya and other Schools. The chronology of Buddhism is not yet sufficiently cleared up. The year when S'âkyamuni entered Nirvâṇa is, according to Chinese accounts, the 53rd year of King Mu of the Chow dynasty, that is to say 949 or about 749 B. C., whilst Southern Buddhist tradition fixed upon the year 543 B. C., but modern excavations, inscriptions and coins indicate the year 275 B. C. as the year of Buddha's Nirvâṇa.

S'ÂKYASIMHA (Mong. Shakin un arslan) 釋迦獅子 lit. S'âkya the lion. A title of S'âkyamuni. See also Sîmhanâda.

S'ÂKYA TATHÂGATA see Tathagata.

S'ÂKYA YASAS 釋迦稱 A native of India, author of the Hastadanda s'âstra 手杖論 (translated A. D. 711).

SÂLA 婆羅 or 沙羅 explained by 堅固 lit. solid, or by 最勝 lit. most victorious, or by 富貴家 lit. rich and honoured families. (1.) A large timber tree, *Shorea robusta*, sacred in memory of S'âkyamuni's birth and death. (2.) A bird, s.a. S'ârîka.

SALARIBHU 婆羅梨弗 Ancient kingdom of India.

SALA RÂDJA 沙羅王 An epithet of every Buddha, as "most victorious" over vice and passion. See Sâla.

S'ÂLÂTURA 婆羅靚羅 or 靚羅 Ancient city in Gandhâra, now Lahor near Obind; birthplace of Pâpini.

S'ÂLÊNDRA RÂDJA 婆羅樹王 Name of S'ubhavyâha as Buddha. See Sâla râdja.

S'ÂLISAMBHAVA SÛTRA. Title of 5 translations, viz. (1.) 佛說了本生死經 (A. D. 222-280), (2.) 佛說稻稈

經 (A. D. 317—420), (3.) 外
道間聖大乘法無
我義經, (4.) 大乘舍
黎娑擔摩經, (5.) 慈
氏菩薩所說大乘緣
生稻稈喻經.

SAMADATTA MAHÂRÂDJA

SÛTRA 衆許摩訶帝經

A history of S'akyamuni (as a descendant of Mahâ samadatta mahârâdja 大三末多王)

from the origin of the world to his visit to his putative father.

SAMÂDHI (Pali, Samato) 三摩

提 or 三摩地 or 三昧

explained by 定 lit. fixity, or by

等特 lit. sam-âdhâ, self-posses-

sed, or by 正定 lit. correct

fixity; or 奢摩他 lit. samâdhâ,

explained by 止息 lit. stop

breathing, or by 寂靜 lit. listless.

One of the 7 Bodhyanga (q. v.),

the mastery of abstract contem-

plation and tranquillity (定覺

or 了徹禪定), variously

defined, as perfect tranquillity

(Hardy), meditative abstraction

(Turnour), or self-control (Bar-

nouf). The term Samâdhi is

sometimes used ethically, when

it designates moral self-deliveran-

ce from passion and vice (解脫

Muktî), and sometimes metaphy-
sically, when it is interchanged
with Dhyâna (q. v.) and signifies
abstract meditation, resulting in
physical and mental coma and
eventually in Nirvâna. "He con-
sumed his body by Âgni (the fire
of) Samâdhi," is the saint's stand-
ing epitaph. This love for quiet-
istic self-annihilation, traced back
to Mândgalyâyana, may have
arisen through a natural reaction
against the austerities of moral
asceticism which characterized
primitive Buddhism. The Mahâ-
yâna School invented number-
less hair-splitting distinctions of
different degrees of Samâdhi.
Dhyâna (q. v.) and Samâpatti
(q. v.) are practically the preli-
minary steps leading to Samâdhi.

SÂMADHÎBALA 定力 lit. the
power of fixity. The 4th of the
5 Bala, the power of ecstatic
meditation (v. Samâdhi).

SAMÂDHÎNDRIYA (Pali, Sam-
adhi indra) 定根 lit. the root
of fixity. The 4th of the 5
Indriya, the organ of ecstatic
meditation (v. Samâdhi).

SAMADJÑA SAMGHÂRÂMA 娑
摩若僧伽藍 or 明賢
寺 lit. the monastery (built for)
Samadjña (lit. the luminous sage).

A vihara, 60 li W. of Kusana.
SAMAKAN 颯秣建 or 撒
馬兒罕 Ancient province

and city of Bokhara, now Samarkand.

SAMANTA BHADRA (Tib. Tog-mai sangas-rgyas kuntubzangyo)

三曼陀颯陀羅 or 普賢 lit. general sage or 大行 lit. great activity. (1.) One of the

4 Bodhisattvas of the Yogācārya School, author of the 受菩提心戒儀 Bodhi hridaya

s'ilādāna sūtra (translated by Amoghavajra, A. D. 746-771)

and of many dhāraṇī, patron of the Saddharma puṇḍarīka. (2.) A fabulous Buddha, residing in the E.

SAMANTA MUKHA DHĀRĀṆĪ

SŪTRA 普門陀羅尼經

A dhāraṇī delivered by Śākya-muni at Vāisālī.

SAMANTA PRABHĀSA 普明

lit. general brightness. The name under which each of the 500 Arhats re-appears as Buddha.

SAMĀPATI (Tib. Snoms par

bdjag pa) 三摩鉢底 explained

by 欲入定 lit. seeking to

enter fixity. The process by which

absolute mental indifference (sama)

is reached (apati); a degree of

ecstatic meditation, preparatory to

Samādhi (q.v.)

SAMATA or Samatata 三摩呬

吒 Ancient kingdom, at the

mouth of the Brahmaputra.

SĀMA VĒDA SANHITĀ 娑磨

or 平論 lit. s'āstra of peace, or

歌詠 lit. hymns and chants.

The third part of the Vēda, a collection of hymns to be sung at sacrifices.

SAMAYA (Tib. Dous) 三摩耶

explained by 短時 lit. short

period. A season of the year.

SAMBHĀVA 好城 lit. good

city. The realm of Mahābhīdajā-

dajānābhībhu Buddha.

SĀMBĪ 商彌 Ancient kingdom

(v. Śākya), S. of the Hindookoosh.

SAMBODHI v. Bodhi.

SAMBODHYANGA v. Bodhyanga.

SAMBHOGA or Sambhūta 三菩

伽 An ancient richi of Mathura.

SAMBHOGA KĀYA 三菩

伽迦耶 or 報身 lit. the

body of compensation. (1.) The

2nd of the 3 qualities (v. Trikāya)

of a Buddha's body, viz. reflected

spirituality, corresponding with

his merits. (2.) The 3rd of the

Buddhakchētras.

SĀMDJAYA or Sāmdjaya vāirattī

珊闍邪 or 珊闍夜毗

羅底 or 僧慎彌耶. (1.)

A king of Yakhas. (2.) One of

6 Tirthyas; heretical teacher of

Māudgalyāyana and Śāriputra.

SĀMDJĪVA (Siam. Sanxipa) 等

活 or 更活 lit. re-birth. The

1st of the 8 large hot hells (v.

Naraka), whence each, after death,

is by "re-birth" removed to the

2nd hell (Dālasūtra).

S A Ñ D J Ñ A or *Saṃdājāna* (Pali. *Sannana*. Singh. *Sannya*. Tib. *Du-ss*) **想** lit. thought. Consciousness, as the 3rd of the 3 *Skandha*.

S A Ñ G H A (Burm. *Thanga*. Tib. *Dkon-mgoc gsum*. Mong *Chu-barak*) **僧伽** or **桑渴耶** (1.) The corporate assembly of (at least four) priests, also called *Bhikchu saṃgha* (**比丘僧**), under a chairman (*Sthavira* or *Upādhyāya*), empowered to hear confession, to grant absolution, to admit persons into the priesthood, etc. (2.) The third constituent of the *Triratna* (q. v.), the deification of the church. (3.) Same as *Asaṃgha*.

S A Ñ G H A B H A D R A **僧伽跋陀羅** or **眾賢** lit. the sage of the priesthood. A *S'ramana* of Cashmere, follower of the *Sarvāstivādāḥ*, author of 2 philosophical works. translator (Canton, 459 A. D.) of the *Vibhāṅga vinaya*.

S A Ñ G H A B H E D A **破僧** lit. breaking up the priesthood. One of the *Pañcānantarya*.

S A Ñ G H A B H E D A K A V A S T U **根本說一切有部毗奈耶破僧事** Title of a translation (A. D. 719) of a portion of the *Vinaya*.

S A Ñ G H A B H Ū T I s. a. *Saṃgha*. *vars'ana*.

S A Ñ G H A D Ē V A **僧伽提婆** or **眾天** lit. *dēva* of the priesthood (1.) A title of honour. (2.) Same as *Gāntama Saṃghadēva* and *Saṃgha vars'ana*.

S A Ñ G H Ā I S ' Ē C H A (Singh. *Samghadisēsa*) **尸沙** A section of the *Vinaya* (13 commandments regarding social and sexual relations of priesthood).

S A Ñ G H Ā G Ā R Ā M A s. a. *Saṃghārāma*.

S A Ñ G H Ā N A N D I **僧伽難提** The 17th patriarch, a prince of *S'rāvastī*, who lived as a hermit near the sources of the *Hirapjavatī*, until *Rahulata*, led there by seeing the shadow of 5 *Buddhas*, appointed him his successor.

S A Ñ G H A P Ā L A **僧伽婆羅** or **僧伽跋摩** (*Saṃgha varman*) or **眾鎧** lit. armour of the priesthood. (1.) An Indian *S'ramana* (of Tibetan descent), translator (under the name **康僧鎧**) of 3 works (A. D. 225). (2.) A Burmese *S'ramana*, who introduced a new alphabet of 50 characters in China and translated 10 works (A. D. 506-520).

S A Ñ G H A R A K C H A **僧伽羅刹** A *S'ramana* of India (700 years after the *Nirvāṇa*), author of 4 *sūtras*.

S A Ñ G H Ā R Ā M A or *Samghāgārāma* (Burm. *Kium*. *Siam*. *Vat*. *Tib*

Dgon pa Mong. Kūt or Ssūmā)

僧伽藍 (摩) or 僧伽羅

摩 or 僧藍 or 伽藍 explained

by 衆園 lit. park of the priest-

hood, or by 僧房 lit. dwelling

of priests. (1.) The park of a

monastic institution. (2.) A mona-

stery or convent, s. a. vihāra.

SAMGHASĒNA 僧伽斯那 or

僧伽先 A S'ramāṇa of India,

author of 3 works.

SAMGHĀTA 僧伽陀 explained

by 饒善 lit. abundant goodness;

or 衆合 lit. union of the priest-

hood or 衆磕 lit. clattering of

the priesthood. (1.) A S'ramāṇa

of the West, translator (A.D. 402-

412) of one work. (2.) The 3rd of

the 8 large hot hells (v. Naraka).

formed by 2 ranges of moveable

mountains which compress the

criminals into an unshapely mass.

Life lasts there 2000 years, but 24

hours, there, are equal to 200 years

on earth.

SAMGHĀṬI (Singh. Sangalasivura.

Burm. Tingan. Siam. Languti.

Mong. Majak) 僧伽胝 or 僧

伽梨 (or 黎) explained by 合

lit. united, or by 重 lit. double,

or by 重雜衣 lit. a robe made

of sundry scraps. The composite

priestly robe, reaching from the

shoulders to the knees and fastened

round the waist. See Kachāya and

Uttārasaṃghāṭi.

SAMGHĀTĪ SŪTRA DHARMA

PARYĀYA 僧伽吒經 Title

of a translation by Upas'ānya (A.

D. 538).

SAMGHAVARMAṆ s. a.

Saṃghapāla.

SAMGHAVARSANA or Saṃgha

bhūti 僧伽澄 (or 橙) or 衆

現 lit. manifestation of the priest-

hood. A S'ramāṇa of Cabul, trans-

lator (A. D. 381-385) of several

works. See Saṃghadēva.

SAMKAKCHIKĀ s. a. Ut-

tarāsaṃghāṭi.

SAMKĀSYA (Pāli. Samkassa'

Tib. Sgrachen) 僧伽舍 or

僧伽施 or Kapitha. Ancient

kingdom and city in Central

India, now Samkassam near

Canouge.

SAMKHYA (Pāli. Saṅkha) 僧

企耶 or 僧佉 or 數論 lit.

discoursing on numerical cate-

gories, explained by 說二十

諦者 lit. those who discourse

on the meaning of the 25 tattvas

(truths). The heretical atomistic

School (v. Kapila), which ex-

plains nature by the interaction

of 24 elements with paruchā,

modified by the 3 guṇas, and

teaches the eternity of pradhāna

(自性) i. e. self-transforming

nature and the eternity of human

souls (paruchā).

SÂMKHYĪKA 遍計 lit. general calculations or **數論** **外道** lit. heretics who discourse on numerical categories. The followers of the Sâmkhya School.

SÂMKHYAKÂRIKÂ v. Kapila.

SAMMATĪYA or Sammatāh

三眉底與部 or **三彌底** or **彌底部** or **彌離底部** or **正量部** or **量弟子部** lit. the School of correct

calculators. Three divisions of the Hināyāna School, viz. Kāurūkullakāh, Avantikāh and Vatsiputtīyāh.

SAMOTATTA v. Samataja.

SAMPAHA 三波訶 Another name for Malasa.

SÂṆSKĀRA (Tib. Da dyed)

行 lit. action (karma). A metaphysical term, variously defined as illusion (in Nepal), notion (Tibet), discrimination (Ceylon), action (China).

SÂṆSKRĪTA 梵 lit. Brahma or

梵字 lit. Brahmanic (alphabetic) writing, or **天竺語**

lit. the Indian language. Sanskrit, the classical Aryan language of India, probably never spoken in its most systematized form, in which it was the accomplishment of the Brahmins, whilst, among the people, it degenerated into Prakrit, a specimen of which is Pāli. The

most ancient Chinese texts seem to be translations from Pāli, the more modern texts from Sanskrit. Hsien-tsang found (about 635 A. D.) in the Pundjab little difference between Sanskrit and Pāli. Various alphabets for the transliteration of Sanskrit characters into Chinese were introduced by Dharmarakṣa, Mokṣala, Kumāradjīva, Buddhabhadra, Saṅghapāla, Mahāyānadēva, Divākara, Sikṣhanāda, Amogha, and other alphabets were sanctioned by Chinese emperors, Yen-tsung (A. D. 1031), Kanghi (A. D. 1682) and Kien-lung (A. D. 1750). The Dēvanagari form of writing Sanskrit was early introduced in China, by way of Tibet, and is still used on charms, amulets, and in sorcery.

SÂṆVADJĪ v. Vriḍji.

SÂṆVARA 三跋羅 A deity, worshipped by followers of the Tantra School.

SÂṆVARĪTA KALPA (Pāli Samvatta kappa. Mong. Ebdereko-galap) **壞劫** or **滅劫** lit. the kalpa of destruction or annihilation. The Mahākālpa of the destruction to which every universe is subject, in the course of 64 small kalpas, fire being at work periodically in 56 small kalpas, water during 7 and wind during 1 small kalpa, until the whole, with the exception of the 4th Dhyanā, is annihilated.

SAMVARTTATTHÂHI
KALPA (Pâli. *Sauvattatthahi*
kappa. Mong. *Choghossungalah*)
增減劫 lit. the increasing
(period of a small) kalpa of
destruction. That period in
each of the 64 divisions of a
Samvartta kalpa during which
the force of destruction (resp.
fire, water, wind) increases in
intensity, followed by a period of
decrease (減減).

SAMYAGÂDJÎVA (Pâli.
Sammâdjiva. Singh. *Samyaka*
jiwa) 正業 lit. the correct
profession, explained by 乞食
lit. mendicancy. The 4th of the
8 Marga, the vow of poverty,
incumbent upon every Arhat or
monastic. See *Bhikshu*.

SAMYAGDRICHTI (Pâli.
Sammâdritthi. Singh. *Samyak*
drishti) 正見 lit. correct view
or ability to discern the truth.
The 1st of the 8 Marga, the
possession of orthodox views; an
attribute of each Arhat.

SAMYAGVÂK (Pâli.
Sammâvâchâ. Singh. *Samyak*
wachana) 正語 lit. correct
speech, explained as ability to
avoid both nonsense and error in
speaking. The 3rd of the 8 Marga,
the ability, characteristic of an
Arhat, of reproducing exactly any
sound uttered in any universe.

SAMYAGVÂYÂMA (Pâli.
Sammâvâyâmo. Singh. *Samyak*

wyagama) 正精進 lit. correct
and subtle *vîrya* or incessant
practice of asceticism. The 5th
of the 8 Marga, based on the
3rd *Paramitâ*; asceticism, as a
characteristic of an Arhat.

SAMYAKKARMÂNTA (Pâli.
Sammakammanta) 正命 lit.
correct life, explained as strict
observance of parity. The last of
the 8 Marga, honesty and virtue,
as a characteristic of an Arhat.

SAMYAKPRAHÂNA (Pâli.
Sammapradhana. Singh. *Sam-*
yakpradhana) 四正勤 lit.
four correct efforts. One of the
37 categories of the *Bodhi*
pakshika dharma, comprehend-
ing a fourfold effort, viz. (1.) after
the birth of evil to stop its birth
for ever, (2.) before the birth of
evil to prevent its birth, (3.)
before the birth of karma to
cause its birth, (4.) after the
birth of karma to cause its con-
tinuous development.

SAMYAKSAMÂDHI (Pâli.
Sammâsamâdhi) 正定 lit. cor-
rect *samâdhi*, or absolute mental
coma. The 6th of the 8 Marga,
the attainment of *Samâdhi* (q. v.),
as a characteristic of an Arhat.

SAMYAKSAMBODHI v.
Anuttara.

SAMYAKSÂMBUDDHA
(Pâli. *Sammâsambuddha*. Siam.
Sammasamphutto) 三藐三

佛陀 explained by 正徧知 lit. correct and equal knowledge. The 3rd of the 10 titles of Śākya-muni, an attribute of every Buddha.

SAMYAKSAMKALPA (Pāli. Sammāsankappa. Singh. Samyak-kalpaniwa) 正思惟 lit. correct thinking, or a mind free from wicked thoughts. The 2nd of the 8 Marga, decision and purity of thought and will, as a characteristic of every Arhat.

SAMYAKSMRITI (Pāli. Sammāsati. Singh. Samyak sīti) 正念 lit. correct memory, or recollection of the law. The 7th of the 8 Marga, religious recollection, as a characteristic of every Arhat.

SAMYUKTĀBHIDHARMA HRIDAYA ŚĀSTRA 雜毗曇心論 A translation (A. D. 434), by Saṅghavarman and others, of a philosophical work by Dharmatrāta.

SAMYUKTĀGAMA v. Agama.

SAMYUKTA PĪṬAKA 雜藏 lit. the miscellaneous collection. A supplementary part of the Chinese Tripiṭaka (q. v.), including 西土聖賢撰集 miscellaneous works of Indian authors and 此土著述 doctrinal expositions by native (Chinese) authors, the latter being subdivided into 大

明續入藏諸集 miscellaneous collections included in the canon under the Ming dynasty (A. D. 1368-1644) and 北藏缺南藏函號附 supplements of the northern canon added, with their case marks, from the southern canon.

SAMYUKTĀVADĀNA SŪTRA Title of translations of collections of Avadānas (q. v.), viz. (1.) 雜譬喻經 A. D. 25-220, (2.) 雜譬喻經 by Lokarakeha, A. D. 147-186, (3.) 舊雜譬喻經 A. D. 251, (4.) 衆經撰雜譬喻經 by Kumāradjīva, A. D. 405.

SAṆAKA 商那迦 A plant, the fibres of which are woven into robes for priests.

S'ĀNAKA VĀSA or S'āṇavāsa or S'āṇavāsika (Singh. Sambhūta Śāṇavāsika) 商那迦縛娑 or 商諾縛娑 or 商那和修 explained by 自然服 lit. willing to serve. (1.) A younger brother of Ananda. (2.) The 3rd patriarch, a Vāis'ya of Mathurā, born 100 years after the Nirvāṇa, identified with Yas'as, the leader at the 2nd synod.

SANAISTCHARA or Sani 睺乃以室拆羅 explained by 土星 lit. Saturn or its regent.

SANDHINIR MOKCHANA

SŪTRA. Title of 5 translations, viz. (1.) 深密解脫經 by Bodhiruci A. D. 386—534, (2.) 相續解脫地波羅密了義經 by Guṇabhadra A. 420—479, (3.) 相續解脫如來所作隨順處了義經 by the same, (4.) 佛說解節經 by Paramārtha, A. D. 557-589, (5.) 解深蜜經 by Hsien-tsang, A. D. 645.

SAÑDJAYA v. Saṃdajaya.

SAÑDJÑĀNA v. Saṃdjñāna.

SAÑGA v. Saṃgha.

SAÑGALA v. Śākala.

SANIRĀDJA 珊尼羅闍
A river of Udyāna.

SAÑKAKCHIKA v. Saṃkakchika.

SAÑKRĀNTIVĀDĀH
(Singh. Saṃkantikās) 僧干
蘭底婆多部 or 僧迦
蘭多部 Another name of the
Sautrāntika School.

SAÑSĀRA (Singh. Saṃsāra. Tib.
Khorba) 輪迴 lit. rotation,
explained by 生死大海
lit. the ocean of birth and death.
Human existence, as a circle of
continuous metempsychosis.

SANYADATTA v. Kanakamuni.

SAÑSKRITA v. Saṃskṛita.

SAÑVARTTA v. Saṃvartta.

SAPTA BUDDHA (Tib. Sanga
rgyas rabs bdun) 七佛 The
seven Buddhas of antiquity, viz.
Vipaśyin, S'ikhin, Viśvabhū,
Kṛakucchanda, Kanakamuni, Kā-
s'yapa and S'ākyamuni, the latter
having rather popularized and
systematized pre-existing religious
ideas than invented a new re-
ligion.

SAPTA BUDDHAKA 佛說七
佛經 An account of the Sapta
Buddha, taken from the Mahāni-
dāna sūtra.

SAPTA BUDDHAKA
SŪTRA. Title of 3 trans-
lations, viz., (1.) 虛空藏菩
薩問七佛陀羅尼咒
經 A. D. 502—557, (2.) 如來
方便善巧咒經 by
Guṇabhadra, A. D. 587, (3.) 聖
虛空藏菩薩陀羅尼經
by Dharmadēva, A. D. 973—981.

SAPTA DAŚA BHŪMISĀSTRA
s. a. Yogācārya bhūmi śāstra.

SAPTA RATNA 薩不答羅
的捺 or 七寶 lit. seven
treasures. (1.) The insignia of
a Tēhakravartti, viz. a tēhakra of
gold, concubines, horses, eleph-
ants, guardian spirits, soldiers
and servants, the maṇi. (2.) For
another series of 7 treasures, not
necessarily belonging to a Tēhak-

ravartti, see Savarna, Rāpya, Vaidurya, Sphaṭika, Rohitamukti, Asmagarbha and Musāragalva.

SAPTA RATNA PADMAVIKRĀMIN 蹈七寶華 The name of Rāhula bhadrā as Buddha.

SAPTA TATHĀGATA 七如來

The Buddhist substitute for the 7 riches of the Brahmans, an arbitrary series of seven (fictitious) Tathāgatas, viz. (1.) Amitābha (q. v.), Amritodana rādja (q. v.), Abhayaṃdada (q. v.), Vyāsa (q. v.), Surupaya (q. v.), Ratnatraya (羅坦納坦羅耶. or 寶勝 lit. precious conqueror), and Prabhūta ratna (q. v.), which names are inscribed on a heptagonal pillar (七如來寶塔) in Buddhist temples.

SAPTATATHĀGATA PŪRVA PRAṆIDHĀNA VISĒCHA VISTARA 藥師琉璃七佛本願功德經

A translation (A. D. 707) of a portion of the Mahāprajñāpāramita.

S'ARADĀ (Tib. Tsa dus) 盛熱 lit. excessive heat. The hot season (16th day of the 3rd moon to 15th day of the 5th moon).

SARAKŪPA 箭泉 lit. arrow fountain. An artesian well (near Kapilavastu) opened by an arrow shot by S'ākyamuni.

S'ARANA v. Tris'araṇa.

SARASVATĪ 薩羅娑縛底 or 薩羅酸底 or 六辯才天女 or 大辯天 lit. the déva of great discrimination. The wife of Brahma, also called S'ri.

S'ARAVATĪ v. S'rāvasti.

SARCHAPA or S'ers'apa 薩利利跋 or 舍利娑婆 or 芥子 lit. mustard seed. (1.) A measure of length, the 10,816 000th part of a yodjana. (2.) A weight, the 32nd part of a Rak-tika.

SARDJARASA 薩闍羅娑 A kind of gum.

S'ARDŪLA KARNA 舍頭諫 explained by 虎耳 lit. tiger's ears. The original name of Anda.

S'ĀRIKĀ or S'ari or Sala 奢利 or 舍利 or 舍羅 (1.) A long-legged bird. (2.) The wife of Tichyn, mother of S'āriputra, famous for her birdlike eyes.

S'ĀRIPUTRA or S'arisuta or S'aradvatiputra (Pali. Sariputta. Singh. Seriyut. Burm. Thari-putra. Tib. Sharu by or Sarad-watu by or Nid rghial) 奢利弗

(or 富) 多羅 or 奢利補坦羅 or 舍利弗 or 舍利子 lit. the son of S'ārika, or

身子 lit. the son of S'arira. One of the principal disciples of S'ākyamuni, whose "right hand attendant" he was; born at Nalanda-grama, the son of Tichya (v. Upatichya) and S'ārika, he became famous for his wisdom and learning, composed 2 works on the Abhidharma, died before his master, but is to re-appear as Buddha Padmaprabha in Viradja during the Maharatna pratimandita kalpa.

S'ĀRIPUTRĀBHIDHARMA S'ĀSTRA 舍列弗阿毗曇論 A reputed work of S'āriputra, translated (A. D. 415) by Dharmagupta and Dharmayas'as.

S'ĀRIPUTRA PARIPRITHTCHHĀSŪTRA 舍利弗問經 Title of a translation (A. D.) 317—420.

SARĪRA (Pāli. Sarira. Mong. Shari) 設利羅 or 舍利 or 實利 or 攝哩藍 (s'ariram), explained by 堅固 lit. solids, or 骨分 lit. particles of bones, or 身 lit. body. Bodily relics or ashes (left after cremation) of a Buddha or saint. They are also called Dhātu or Dharma s'arira, preserved in Stūpas and worshipped.

SARPAHRIDAYA v. Tchandaṇa.

SARPĀUCHADHI 薩褒施殺 or 蛇藥 lit. snake medicine.

Name of a saṅghārāma in Udyāna, built on the spot where S'ākyamuni, in a former dātaka (as Indra), appeared as a snake which sacrificed itself to save starving and sick people. See Sūmasarpa.

SARVĀBHAYA PRADĀNA DHĀRAṆĪ 佛說施一切無畏陀羅尼經 Title of a translation (A. D. 987-1000) by Dānapāla.

SARVA BUDDHA SAṂDARŚANA 現一切世間 The realm of Mēgha dundubhivara rāja.

SARVA BUDDHĀṅGA-VATĪ DHĀRAṆĪ 諸佛集會陀羅尼經 Title of a translation (A. D. 691) by Dēvapradjāna and others.

SARVADA 薩縛達 or 一切施 lit. sacrificing all. S'ākyamuni, who, in a former dātaka, resigned his kingdom and liberty to save others.

SARVADJĀNA 薩婆若 or 一切智 lit. universal intelligence. The mental state in which S'ākyamuni became Buddha.

SARVADJĀNA DĒVA 薩婆愼若提婆 or 一切智 lit. dēva of universal intelligence. An epithet of every Buddha.

SARVADURGATI PARISOD-
HANA UCHNÎCHA VIDJAYA

DHÂBAṆI. Title of 6 transla-

tions, viz. (1.) 佛頂尊勝

陀羅尼經 by Buddhapali

(A. D. 676), (2.) 佛說佛頂

尊勝陀羅尼經 A. D.

710, 3 佛頂最勝陀羅

尼經 by Divakara, A. D. 618

—907, (4.) 最勝佛頂陀羅

尼淨除業障經 by the

same, (5.) 最勝佛頂陀

羅尼經 by Dharmadêva A.

D. 973—981, and (6.) 佛說

一切如來烏瑟膩沙

最勝總持經 by the same.

SARVA LOKABHAYÂS-

TAMBHITA VIDHVAṆSANA-

KARA 壞一切世間怖

畏 A fictitious Buddha in the

N. E., an incarnation of the 15th

son of Mahâbhidjûadjûanâbhibhu.

SARVA LOKA DHÂTÛPADRA-

VODVÊGA PRATYUTTÎRṆA

度一切世間苦惱 A

fictitious Buddha in the W., an

incarnation of the 10th son of

Mahâbhidjûadjûanâbhibhu.

SARVA PUṆYA TAMUTCHT-

CHAYA SAMÂDHÎ (1.) A de-

gree of Samâdhî (q. v.), called

集一切功德 the accumu-

lation of all merit and virtue. (2.)

Title of 2 translations, viz. (1.)

等集衆德三昧經 by

Dharmarakeha (A. D. 265—316),

and (2.) 集一切福德三

昧經 by Kumâradjiva (A. D.

284—317).

SARVA RUTA KÂUSALYA 解

一切衆生言語 lit.

interpretation of the utterances of

of all beings. A degree of Samâdhî.

SARVÂRTTHASIDDHA or

Siddhârta or Arthasiddhi (Pali.

Siddhatta. Burm. Thêddhat) 薩

婆曷刺他悉陀 or 薩婆

悉多 or 悉達 explained by

一切義成 lit the realisation

of all auguries. Name given to the

newborn Sâkyamuni (with re-

ference to the miracles which

happened at his birth).

SARVASATTVA PÂPAD-

JAHANA 一切衆生離

諸惡趣 lit departure of all

beings from evil paths (of trans-

migration). A degree of Samâdhî.

SARVASATTVA PRIYA

DARSANA 二切衆生喜

見佛 lit the Buddha at whose

appearance all beings rejoice. (1.)

A Bodhisattva who destroyed

himself by fire and, in another

djâtaka, burned both his arms to

cinders, whereupon he was reborn

-as Bhāchādīya rādja. (2.) The name under which Mahāprad-japati is to be reborn as Buddha.

SARVASATTVA TRĀTĀ 救一切 lit. saviour of all. A fictitious Mahābrahma.

SARVASATTVĀUDJOHĀRĪ 一切衆生氣精 lit. the subtle vitality of all beings. A certain Rakshasi.

SARVĀSTIVĀDĀḤ 薩婆阿私底婆拖部 or 薩婆多部 or 一切有部 lit. the School of all beings, or 一切語言部 lit. the School which discusses the existence of everything. A philosophical School, a branch of the Vāibhāchika School with which it is generally identified, claiming the sanction of Rāhula and teaching the reality of all visible phenomena. It split, 200 years after the Nirvāṇa, into the following Schools, viz. (1.) Dharmaguptāḥ (q. v.), (2.) Māla-sarvāstivādāḥ 一切有根本, asserting that every form of being has its inherent root and origin. (3.) Kās'yapiyāḥ (q. v.) (4.) Mahis'āsakāḥ (q. v.) and (5.) Vātsīputriyāḥ (q. v.)

SARVA TATHĀGATA 薩哩幹苔塔葛達 Hail, ye Tathāgatas all! A sacred phrase, common in litanies.

SARVA TATHĀGATA VICHAYĀVATĀRA 度諸佛境界智光嚴經 A translation, A. D. 350-431.

S'AS'ĀÑKA RĀDJA 設賞迦 or 月王 lit. king of the moon. A king (dethroned by Ś'ilāditya), who attempted to destroy the Bodhidruma.

S'AS'IKĒTU 名相 Name of Subhāti as Buddha.

S'AS'ORNA 一兔毛塵 lit. an atom of dust on a hare's hair. A measure, the 22,588,608,-000th part of a yodjana.

S'ĀSTĀDĒVA MANU-CHYĀNĀM 天人師 lit. teacher of dēvas and men. One of the 10 epithets of a Buddha.

S'ĀSTRAS (Tib. Bstan btehos) 論 lit. discourses. A class of Buddhist writings, doctrinal and philosophic disquisitions, in contradistinction from sūtras (經) and works on the vinaya (律).

SAT 妙有 The incomprehensible entity. A metaphysical term. See Asat.

S'ATA BUDDHA NĀMA SŪTRA 百佛名經 A translation (A. D. 531-618) by Narendrayas'as.

S'ATADRU 設多圖盧 (1.) Ancient kingdom of Northern India, noted for its mineral wealth

(2.) The river Sutledj.

S'ATAMANYA (Tib. Brgja bjin) 能作 lit. mighty in deeds. Epithet of Indra.

S'ATAPARNA (Singh. Sak-kattana) 車帝 lit. lord of chariots. A cavern, near Râdjagriha, in which the first synod held its sessions (543 B. C.)

S'ATA S'ÂSTRA 百論 A philosophical work by Dêva Bodhisattva, annotated by Vasubandhu, and translated (A. D. 494) by Kumâradjiva.

S'ATA S'ÂSTRA VAIPULYA 廣

百論本 A philosophical work by Dêva Bodhisattva, translated (A. D. 650) by Hinen-tsang.

SATATASAMITÂBHIYUK

TA 常精進 lit. constant and subtle energy. A fictitious Bodhisattva, mentioned in the Saddharma puṇḍarika.

SATRUCHNA v. Sutrichna.

SATTÂDHIKARNA SAMATHA

(Pâli) 七滅諍法 lit. 7 laws, abolishing disputes. A section of the Vinaya.

SATTVA KÂCHAYA 衆生濁

lit. the corruption of all beings. An epoch in which all beings degenerate.

SATYA SIDDHI v. Harivarman.

S'ÂUTRÂNTIKÂṢI or Sautrânta-vâdâṣ or Saṅkrântivâdâṣ (Pâli.

Sutta vâdâ. Tib. Mdo sde dzin)

修丹難多婆拖 or 修多蘭部 or 修妬路句

(Sûtrakâ) or 經部 lit. the Sûtra School, explained by 惟有一經藏 lit. those who

recognize but one Piṭaka, viz. Sûtras, or by 說轉部 lit. the school which speaks of (moral) emancipation. An atomistic School, founded, 400 years after the Nirvâṇa, by Kumâralabdha. It regarded Purṇamâitrayaṣiputra as its patron saint, and rejected all S'âstras.

SEMENGHÂN v. Hroaminkam.

S'ERS'APA s. a. Sarchapa.

SIDDHA or Siddhîrta v. Sarvârthasiddha.

SIDDHA KALPA v. Vivartṭakalpa.

SIDDHA VASTU 悉曇章 The first chapter of a syllabary (in 12 chapters) attributed to Brahma (梵章).

SIDDHI (Tib. Dngos grub) 悉底 Magic powers, obtainable by samâdhi.

S'IGRA BUDDHA 明敏 A priest of Nâlanda, famous for his intelligence.

STKCHÂNANDA 實叉難陀 or 施乞叉難陀 or 學喜 lit. joyful student. A S'râmaṇa of Kustana, who (695 A.

D) introduced a new alphabet

in China and translated 19 works.

S'IKCH ÂPADA (Pali. Sik-khâpada) 十戒 lit. 10 precepts.

A series of 10 rules for novices, the transgression of which constitutes the 10 sins (Das'akusala 十惡). Particulars see under (1.)

Pāṇtipātā, (2.) Adianādānā, (3.) Abrahma tchāriyā, (4.) Musādāvā, (5.) Surāmērēyya madjdjapa mādaṭṭhānā, (6.) Vikālabhodjanā, (7.) Natchchagita vādita viśākadassanā, (8.) Mālāghanda vilē. pana dhāraṇa maḍḍana vibhūsa naṭṭhānā (9.) Utcchhasayanā mahāsayana, and (10.) Djātarūpa radjatapaṭigghahanā. See also Pantcha vēramaṇi and Pantchānantarya.

S'IKHÎ 尸葉 or 式葉 explained by 火 lit. flame (s'ikhā),

(1.) A fictitious Mahābrahma (mentioned in the Saddharma Puṇḍarika). (2.) The 999th Buddha of the last kalpa, being the 2nd of the Sapta Buddha, who was born in Prabhadvadja (光相城) as a Kchātriya, and who converted 250,000 persons, whilst life lasted 70,000 years.

SÎLA 尸羅 or 尸 The 2nd of the 10 pāramitā; strict observance of the Trividha dvāra, resulting in perfect purity.

S'IL Â (Tib. Chel) 試羅 or 玉

lit. a gem. A precious stone, probably coral.

S'Î LABHADRA 尸羅跋

陀羅 or 戒賢 lit. disciplinary sage. A learned priest of Nālanda, teacher (A. D. 625) of Hien-tsang.

S'Î LADITYA 尸羅阿迭

多 or 戒日 lit. sun of discipline. A brother of Rādjavardhana, who, under the auspices of Avalokites'vara, became (A. D. 600) king of Kanyākubdja and conquered India and the Punjab. He was the most liberal patron of Buddhism, re-established the Mahamokcha parichad, built many stūpas, composed the 八大靈塔梵讚 As'tamahā'sri tchaitya saṃskṛita stotra, and specially patronized Hien-tsang and S'īlabhadra.

S'ILPASTHÂNA VIDYÂ

S'ÂSTRA 巧明 or 功明

lit. illustration of mechanics, or

功巧論 lit. the s'âstra on mechanics, or 術數 lit. mathematics. One of the Pantcha vid-

yā s'âstras, a work on arts, mechanics, dual philosophy, and calendaric calculations.

SÎMHA v. Simhala and Uḍāyi.

SÎMHABHIKCHU 師子比丘

The 23rd or 24th patriarch, successor of Haklenayas'as.

SĪMHA DHVADJA 獅子

相 A fictitious Buddha in the S.E., an incarnation of the 3rd son of Mahābhīdījñānābhīhu.

SĪMHA GHOCHA 獅子音

A fictitious Buddha in the S. E., an incarnation of the 4th son of Mahābhīdījñānābhīhu.

SĪMHA HĀNU (Pali. Sīṃha-hāna kabānā. Singh. Singhabanu. Tib. Sengghe hgram. Moeg.

Oghadjiton arsalan) 獅子頰王 lit. king with a lion's jaw. The paternal grandfather of S'ak-yamuni, a king of Kapilavastu, father of S'uddhodana, S'aklodana, Dronodana, and Amritodana.

SĪMHALA 僧伽羅. (1) A

son of Sīṃha (僧訶 or 僧伽 or 獅子 lit. lion), a merchant of India, who, being ship-wrecked on Ceylon, was ensnared by Rakhasas, but delivered by Avalokitē'svara (appearing as a magic horse). One Rakhasa having followed him to India, and slain the king of his native country, Sīmhala succeeded to the throne, led an army to Ceylon and destroyed all the Rakhasas there.

(2.) The kingdom 獅子國 lit. the kingdom of Sīṃha) in Ceylon, founded by Sīṃha. See Ratnadvipa.

SĪMHA NĀDA 獅子吼

lit. the lion's howl. Buddhist

preaching, being equal, in power over demons, heretics and misery, to the power which the lion's voice has over animals. See S'ākyasiṃha.

SĪMHA NĀDIKA SŪTRA.

Title of 2 translations, viz. (1.)

佛說如來獅子吼經 by Buddhosaṃta (A. D. 521),

(2.) 佛說大方廣獅子吼經 by Divākara (A. D. 630).

SĪMHA PARIPRITICH-

TOHĤĀ 阿闍世王太子會 Title of a translation (A.

D. 618—907) by Bodhiratchi.

SĪMHA PURA 僧伽補羅

Ancient province and city (now Simla) of Cashmere.

SĪMHA RASMI 獅子光

lit. lion's light. A learned opponent (A. D. 630) of the Yogācārya School.

SĪMHA SANA 獅子座

(or 牀) lit. lion's throne (or couch). A royal throne, supported by carved lions.

SĪMHA CHANDRĀ 獅子月

lit. lion's moon. A Bhikṣuni (converted by Sadāparibhūta).

SINDHU (Tib. Sindhou. Mong.

Sidda or Childa) 信度 or 辛

頭 or 信河 explained by 驗

河 lit. river of verification, (1.) The Indus (Sapta) said to rise from lake Anavatapta (or Sirikol),

through "the mouth of the golden elephant" in the W., to flow around the lake and then into the S. W. ocean. (2.) Ancient kingdom (Sindh), often visited by Śākya-muni. See Vitchapura.

SINDHUPARA 辛頭波羅香 Perfume from a plant which grows on the banks (para) of the Indus (Sindhu).

SIRĪSA 尸利沙 The *Mimosa siricha* (acacia).

S'IS'UMARA 失收摩羅 or **室獸摩羅** explained by 鱷 lit. a crocodile. See Khambira.

S'ĪTĀ (Tib. Sida. Mong. Chida) **私多** or **私陁** or **悉多** or **徒多** explained by 冷河 lit. cold river. (1.) A river which issues from lake Anavatapta, in the E., through the "diamond lion's mouth," flows round the lake, then loses itself in the ground and reappears on the Âs'makûṭa mountains as the source of the Hoangho. (2.) The northern outflux of lake Siricol, the modern Yarkand daria, which flows into lake Lop; and thence underneath the desert of Gopi, until it reappears as the source of the Hoangho.

SĪTĀPATRA DHĀRĀṆĪ 佛說大白傘蓋總持陀羅尼經 Title of a translation

by Amoghavadjra (A. D. 746—771).

S'ĪTAVANA 尸多婆那 or **屍陀林** or **男女林** lit. forest of men and women, or **寒林** lit. cold forest. A cemetery. See S'mas'ānam.

S'IVA v. Mahês'vara.

S'IVIKA 尸毗伽 A former djātaka of Śākya-muni, when he was a Bodhisattva.

SKANDHA (Pāli. Khanda. Tib. Gon lang or Thung po) **塞建陀** or **五蘊** lit. 5 bundles, or **五陰** lit. 5 instincts, or **五衆** lit. 5 aggregates. Five attributes (Pantcha skandha) of every human being, viz. (1.) rūpa, form, (2.) vêdanā, perception, (3.) saṃdijñā, consciousness, (4.) karman (or saṃskara), action, and (5.) vidjñāna, knowledge. The union of these 5 attributes dates from the quickening moment of birth and constitutes a personal being. Full maturity of the Pantcha skandha is succeeded by Djarāmarana.

SKANDHARATNA v. Sogaundhara.

SKANDHILA 索建地羅 A native of Cashmere, author of the Vibhîchâ prakaraṇa pâda s'āstra.

S' L Ō K A or Anus'tubh **輪盧迦** (波) or **首盧** or **室路迦** The common Sanskrit epic

metre, formed by 32 syllables, in 4 half-lines of 8 or in 2 lines of 16 syllables each. Chinese identify it with Gāthā.

S' M A S' Â N A M 尸摩舍

(or 賒) 那. A burial ground.

See S'itavana.

SMRITI (Pāli. Sati. Singh. Smirti)

念 lit. recollection. The power of memory, the 3rd of the 5 Balā, the 1st of the 7 Bodhyanga.

SMRITĒNDRYA (Pāli. Satiindriya. Singh. Satiindra)

念根 lit. the root of memory. The organ of memory, the 3rd of the 5 Indriya.

SMRITYUPASTHÂNA

(Pāli. Sātara satipatthana. Burm. Thatipathan) 四念處 lit. 4

dwelling-places of memory. One of the 37 Bodhipakchika dharma, comprehending 4 objects on which memory should dwell. Particulars see under Kāya smritiyupasthāna, Védannasmritiyupasthāna, Tēhitta smritiyupasthāna, and Dharma smritiyupasthāna.

S O M A or Somana (Tib. Snama)

蘇摩(那) or 磨羅 explained

by 悅意花 lit. the flower which exhilarates (see) the mind

(mana), or by 華鬘 lit. bead-

gear of flowers. (1.) A plant,

affected by the moon and sacred

to Indra, the juice being used at

brahmanic sacrifices; the *Asclepias*

acida or *Cynanchum viminale*

(according to modern Brahmins), or the *Ampelus* (vine), or *Sarcocotema viminialis*, or the gogard tree, or *Triticum aestivum*. (2.) Same as *Soma Dēva*.

S O M A DĒVA 蘇摩提婆

or 月天 lit. the dēva of the

moon. The regent of the moon.

See Tchandra.

SONAGHIRI v. Savarnagbiri.

S P A R S' A 觸 lit. contact. The

sense of touch, sensation, the 7th of the 12 Nidāna. See also Poṭṭabha.

S P H Â Ṭ I K A 塞頗胝迦

or 婆致迦 or 頗胝 (or

黎) explained by 白珠 lit.

white pearl, or by 水玉 lit.

water crystal. Rock crystal, the

4th of the Sapta ratna.

SPHĪTAVÂRAS or Saptavarā's

雷蔽伐刺祠 A city of

Kāpi's, 40 *li* from Opian.

S'RADDHĀBADA (Pāli. Sadābala,

Singh. Sardhāwa bala) 信力

lit. the power of faith. The 1st

of the 5 Bala.

S'RADDHĀBALA DHÂNĀ-

VATĀRA MUDRĀ SŪTRA

信力入印法門經

Title of a translation (A. D. 504)

by Dharmarutchi.

S' R A D D H Ē N D R Y A (Pāli

Saddindriya. Singh. Sardhāwa

indra) 信根 lit. the root of

faith. The organ of faith, the 1st of the 5 Indrya.

S R A G H A R Â v. Âryatârâ.

S'RAMAÑA (Pali. Saman. Burm.

Phungee. Tib. Dges by ong) 舍

羅 摩 拏 or 室 拏 or 沙

迦 憞 囊 or 沙 門 or 桑 門

explained by 出 家 人 lit.

monastics, or by 勤 勞 lit. toil-

ing (from the root sram, to tire),

or by 止 息 lit. stop the breath,

or by 息 心 lit. restful (from

the root sam, to quiet). Ascetics

of all denominations, the Sarm-

anai or Samanaioi or Germanai

of the Greeks. (2.) Buddhist

monks and priests "who have left

their families and quitted the pas-

sions."

S'RAMAÑĒRA (Pali. Samanera.

Singh. Samanero; gannicasse.

Siam. Samanen or Nenor luksit.

Burm. Seien. Tib. Bandi. Mong.

Schabi or Bandi) 室 羅 末 尼

羅 or 沙 彌 explained by

策 男 lit. a man of zeal, or

室 羅 摩 拏 理 迦 or 沙 尼

explained by 勤 第 女 lit. a

woman of energy and zeal. The

religious novice, whether male

or female, who has taken the

vows of the S'ikshâpada.

S'RÂVAKA (Pali. Savako. Sing.

Srawaka. Tib. Nan thos. Mong.

Scharwak) 舍 羅 婆 迦 or

聲 聞 lit. he who heard the

voice (sc. of Buddha). (1.) All

personal disciples of S'âkyamuni,

the foremost of whom are called

Mahâs'râvakas. (2.) The elemen-

tary degree of saintship, the first

of the Triyâna, the S'râvaka

(superficial yet in practice and

understanding) being compared

with a hare crossing Sañsara by

swimming on the surface.

S'RÂVANA 室 羅 伐 拏 The

hottest month of summer (from

the 16th of the 5th moon to the

15th of the 6th moon).

S' R Â V A S T Î or S'arâvati (Pali.

Sâvatthi. Singh. Sewet. Burm.

Thawatthi. Tib. Njandu jedpa or

Mnan yod. Mong. Sonoscho ya-

bui) 室 羅 筏 悉 底 or 舍

婆 提 or 舍 衛 explained by

聞 物 城 lit. the city where

one hears things, or 好 道 lit.

good conduct, or 豐 德 lit. pro-

lific virtue, or 仙 人 住 處

lit. the dwelling of the richi (S'ra-

vasta) with the note, "also call-

ed Kosala" Ancient kingdom

(500 li N. W. of Kapilavasta)

and city (near a river of the same

name), a favourite resort of S'âk-

yamuni, a deserted ruin in 600

A. D., situated near Sirkhee or

near Fozabad.

S'RĒCHTHĪ 商 主 lit. a merchant-

prince, or 長 者 lit. an elder.

A title given to prominent laymen.

S'RÎ (Tib Dpal) 尸利 or 室利 or 修利 or 悉利 or 昔哩 explained by 吉祥 lit. lucky omen. (1.) An exclamation frequently used in liturgies and sorcery. (2.) A title given to many deities (Sarasvati, etc.), also used as prefix or suffix to names. (3.) An abbreviation for Mandju'sri.

S'RÎDÊVA 室德提婆 or 吉祥天 A title of Mahê'svara.

S'RÎGARBHA 得藏 A Bodhisattva, also called Vimalanêtra.

S'RÎGUNAARAKTÂMBARA 勝得赤衣 A S'ramana of India, author of the 聖佛母般若波羅蜜多九頌精義論 Ārya buddha mātṛika prad-jñāpāramitā navagāthā mahārtha s'āstra, translated (A.D. 1000—1058) by Dharmaraksha.

S'RÎGUPTA 室利罔多 or 勝密 An enemy of S'ākya-muni, whom he sought to kill by fire and poison.

S'RÎGUPTA SŪTRA 佛說德護長者經 Title of a translation (A. D. 583) by Narendrayas'as.

S'RÎKANTHA SŪTRA 除恐災

患經 Title of a translation, A. D. 385—431.

S'RÎKCHÊTRA 室利差咀羅 Ancient kingdom in the delta of the Brahmaputra (near Silhet i.e. S'rihatta).

S'RÎKRÎTATI 室利訖栗多底 Ancient name of Kashgar.

S'RÎMÂLÂ DEVÎ SÎM'HANADA. Title of 2 translations, viz (1.)

勝鬘師子吼一乘大方廣經 by Guṇabhadra, A. D. 435. (2.) 勝鬘夫人會 by Bodhirutchi, A. D. 618—907.

S'RÎMATÎ BRAHMANÎ PARIP. RITCHCHHÂ. Title of 2 translations, viz (1.) 梵女首意經 by Dharmaraksha, A. D. 265—315. (2.) 有德女所問大乘經 by Bodhirutchi, A. D. 618—907.

S'RÎMITRA 室利密多羅 or 尸梨蜜多羅 or 屍黎密 or 吉友 lit. lucky friend. A prince of India, who became a priest and translated (in Nanking) 3 works, A. D. 317—322.

S'RÎPÂDA 佛跡 Footprints of Buddha, with tracings of 65 symbolic figures.

S'RÎVASTAYA 室利鞞蹉

or 吉祥 lit. lucky omen. A mystic (star-like) diagram of good augury, the favourite symbol of Vishnuites and Jains

SROTĀPANNA (Pāli. Sotāpan. Singh. Sowan. Tib. Gyan du zhug pa) 蘇盧多波那 or 罕

路陀 阿鉢囊 or 須陀洹 explained by 八流 lit. one who has entered (apatti) the stream (srota) i. e. of holy living. The elementary class of saints, who are not to be reborn in a lower gāti, but to pass, in ascending gradation, through 7 births among men and dēvas, until they reach Nirvāṇa. See Ārya.

S'ROTRA (Pāli. Sota. Singh. Sotan) 耳 lit. the ear. The organ of hearing, one of the Chaḍāyatana.

SRUGHNA 率祿勤那 An. ancient kingdom and city on the upper course of the Yamūna, near Sirinuggur.

S' RUTAVIṆS' ATIKOṬI 室縷多頻設底拘胝 or 億耳 explained by 聞二百億 lit. he (at whose birth his father) heard (of a legacy of) 200 koṭis (of pieces of gold). A worshipper of Sūryadēva, converted by Maudgalyāyana.

S' RUTI 都致 A measure of length, the 2,214,067,584,000th

part of a yodjana.

STHĀNĒS'VARA 薩他泥濕伐羅 Ancient kingdom and city (now Thanesur) in Central India.

STHĀVARA KALPA a. a. Vivarttasiddha.

STHAVIRA (Pāli. Thera. Guas brtan) 大弟子 lit. great disciple (sc. of Buddha), or 居僧之首 lit. head of the local priesthood i. e. Saṅgha sthavira, or 上坐 lit. chairman i. e. Mahā sthavira. (1.) Title of the earliest leaders of Buddhist assemblies. (2.) Title of all priests who are licensed to preach and to become abbots.

STHĀVIRĀḤ or Sthavirani-kaya or Sthaviriyas 他毘梨與部 or 他鞞羅部 or 體毗履部 or 上坐部 lit. the School of the chairman. One of the 4 branches of the Vaibhāchika School, founded by Katyayana. About 246 B. C., it split into 3 divisions, viz. Mahāvihāra vasiṇāḥ, Djētavanīyāḥ, and Abhayagiri vasiṇāḥ.

STHIRAMATI 堅慧 lit. solid wisdom. A learned priest of Nālanda.

STITHAMATI 安慧 lit. quiet wisdom. The teacher of Djayasēna, author of 3 s'āstras.

STOTRA 讚 or 讚頌 Metrical eulogies

STĀIVIVARTA VYĀKARANA

SŪTRA. Title of 5 translations,

viz (1.) 順權方便經 by

Dharmaraksha, A. D. 265—316,

(2.) 佛說無垢賢女經

by the same, (3.) 佛說腹中

女聽經 by the same, (4.) 佛

說樂瓔珞莊嚴方

便經 by Dharmayas'as, A. D.

384—417, (5.) 佛說轉女

身經 by Dharmamitra, A. D.

420—479.

STŪPA or Thūpa or Dhātugopa

(Singh. Dhagobah. Burm. Pra-

chadi. Tib. Mitcho rten or Gdung

rtan. Mong. Ssu wurghan) 窣堵

波 or 蘇輪婆 or 蘇斗婆

or 燒婆 or 倫婆 or 塔婆

explained by 寶塔 lit. precious

tower or tower for precious (relics),

or by 佛舍利處 lit. the

place of Buddhist s'ariras, or by

墳陵 lit. orthodox mausoleum

(tumulus), or by 廟 lit. a teṇaitya.

Towers or pyramids of varying

shape, originally sepulchres, then

cenotaphs and now mostly mere

symbols of Buddhism. The legend

says that, as the body consists of

84000 dhātus, As'oka built 84000

dhātugopas (of brick and there-

fore not durable) in different parts

of India, to preserve the remains of S'ākyamuni. The ruins of a stūpa at Anurādhapura (Ceylon) are supposed to date from B.C. 161 to A.D. 137. All ancient stūpas were built in the shape of towers, surmounted by a cupola and one or more teḥhatra (parasols). The Chinese stūpas, built since 25-220 A.D., have no cupola but 7-13 teḥhatras.

SUBĀHU KUMĀRA SŪTRA

Title of two translations, viz. (1.)

蘇婆呼童子經 by

S'ubhakarasiṃha, A.D. 724, and

(2.) 妙臂部薩所問

(lit. Subāhu paripritcheḥhā).

SUBĀHU PARIPRITCHCHĀ.

Title of 3 translations viz. (1.)

太子刷護經 by Dharma-

raksha, A.D. 265—316, (2.) 太

子和休經 same date and (3.)

(2.) 善譬苦薩會 by

Kumārājīva, A.D. 384—417.

SUBĀNTA or Sumanta 蘇漫多

A grammatical term (of Pāṇini),

designating nouns.

SUBHADRA 蘇 (or 須) 跋陀

or 須跋 or 善賢 lit. virtuous

sage. A Brahman, 120 years old,

who, converted by S'ākyamuni,

entered Nirvāṇa a few minutes

before him.

S'UBHAKARASIṂHA 輪波迦

羅 or 戊婆揭羅僧訶

or 淨師子 lit. pure lion, or
(善)無畏 lit. (virtuous and)
fearless. A priest of Nālanda,
descendant of Amritodana, who
translated (A.D. 716—724) 5
works.

S'UBHAKRITSNA S
(Singh. Subhakinho. Tib. Dge
rgyas or Ged rgyes) 首阿旃那
or 遍淨 lit. general purity.
The 9th Brahmaloṇa, the 3rd
region of the 3rd Dhyāna, where
the body is 64 yodjanas high
and life lasts 64 kalpas.

S'UBHAVASTU 蘇婆伐卒都
or 蘇婆薩都 A river
(Soastos, Swat) of Udyāna.

S'UBHAVYŪHA 妙莊嚴王
(1.) A king, during the Priya-
dars'ana kalpa, of Vairotchana
ras'mipratimandita, who, convert-
ed, together with his wife Vima-
ladatta, by his sons Vimalagarbha
and Vimalanetra, was reborn in
the time of S'ākyamuni as Pad-
mas'ri Bodhisattva, and is to re-
appear, during the Abhyudga
rādja kalpa, in Vistṛnavati as
S'alendra rādja. (2.) The father
of Kwanyin. See Avalokites'vara.

SUBŪTI (Tib. Rab hbyor) 蘇部
(or 浮)帝 (or 底) or 須
菩 (or 扶)提 or 善現
lit. virtuous appearance, or 善實
lit. virtue and truth, or 善吉

lit. virtue and luck, or 空生
lit. birth of emptiness, or 善業
lit. virtuous profession. (1.) A
native of S'ravasti, contemporary
of S'ākyamuni, a famous dialecti-
cian. (2.) A priest of Burmah,
translator of the Mahāyanara-
tamegha sūtra (lost in A. D.
732).

SUDĀNA or Sudatta 蘇
(or 須)達拏 or 善與 lit.
virtuous indeed! or 善牙 (or
身) lit. virtuous teeth (or body).
S'ākyamuni, in a former dātaka,
as a prince who forfeited the
throne by liberal alms-giving.

SUDARS'ANA (Singh.
Sudarsana. Siam. Suthat) 修
騰娑羅 or 蘇陀沙拏
or 蘇達(梨舍)那 explained
by 善 lit. virtuous, or by 好
施 lit. benevolent, or by 善見
山 lit. mount of virtuous ap-
pearance. The 4th of the 7
concentric rocks around Mēru,
5,000 yodjanas high and separat-
ed, from 3rd and 5th circles, by
oceans.

SUDARS'ANAS (Singh. Sudassa.
Tib. Chintu mthong ba) 達須
or 善見 lit. virtuous appea-
rance. The 16th Brahmaloṇa,
the 7th region of the 4th Dhyāna,
where life lasts 4,000 great kal-

pas and the body is 4,000 yodjanas high.

SUDATTA 蘇達多 or **須達** or **善施** lit. virtuous donor, or **樂施** lit. cheerful giver. Original name of Anāthapiṇḍika, sometimes confounded with Sudana.

S'UDDHAMATI 淨意 Author of the Pratītya samutpāda s'āstra, translated by Bodhirutchi (A. D. 508—534).

SUDDHAVÂSADÊVA (Singh. Ghatikara. Tib. Gnas gtsang mahi lha) **淨居天** lit. the dēva of the pure dwelling, or **澡餅天子** lit. the dēva with the clean vase. The guardian angel of S'ākyamuni, who brought about his conversion.

SUDDHARMA 大法王
A king of Kinnaras.

S'UDDHODANA RÂDJA (Singh. Sudhodana. Barm. Thoodaudana. Tib. Zas gtsang ma. Mong. Ari. ghou idegethu) **首圖馱那羅闍** or **閔頭檀** or **淨飯王** lit. king of pure rice, or **淨梵** lit. pure Brahman. A S'ākya king of Kapilavastu, son of Sīmhabau, husband of Mahāmāyā, putative father of S'ākyamuni. See Djetimdhara.

S'ÛDRA (Tib. Dmang rigs) **輸** (or **戌**) **達羅** or **首陀** ex-

plained by **農夫** lit. husbandmen. The caste of farmers (in India).

SUDRIS'AS (Singh. Sudassi. Tib. Gyr nom suang ba) **須達黎舍那** or **須達天** or **善現色** lit. (form of) virtuous appearance. The 7th Brahmaloḥa, the 8th region of the 4th Dhyāna, where the body is 8000 yodjanas high, and life lasts 8000 great kalpas.

SUGANDHARA or Skandharatna **塞建地羅** Author of the Abhidharmāvatāra (q. v.), translated (A. D. 658) by Hsien-tsang.

SUGATA v. Svagata.

SUGATAMITRA 蘇伽多密多羅 or **如來友** lit. the friend of Tathāgata. A learned priest of the Sarvastivādāḥ (A. D. 640) in Cashmere.

SUGATA TCHÊTANÂ 尼思佛 lit. a novice who thought of Buddha. An Upāsaka, who, having slighted Sadāparibhūta (q. v.) in a former birth, was converted through the same (then S'ākyamuni) and became a Buddha.

SUGHOCHA (Tib. Sgra snan). (1.) **妙音** A sister of Kwanyin. See Avalokités'vara. (2.) **水天**

德佛 The 743rd Buddha of the present kalpa.

SUKHÂ VATÎ (Tib. Gtsangris)

西方極樂世界 lit. the paradise in the West, or **淨土** lit. the pure land. A land, in some universe in the West, the Nirvâṇa of the common people, where the saints revel in physical bliss for aeons, until they re-enter the circle of transmigration. See under Amitâbha.

SUKHÂ VATÎ VYÛHA.

Title of many translations, e. g.

佛說阿彌陀經 by Kumâradjîva, A. D. 402, and

稱讚淨土佛攝受經 by Hînen-tsang, A. D. 950.

S'UKLAPAKCHA **白分** Half a month. See Kris'napakcha.

S'UKLODANA RÂDJA (Tib. Zas

dkar) **白飯王** lit. king of

white rice. A prince of Kapila-

vastu, 2nd son of Simhanu, father

of Tichya, Dêvadatta and **難提**

伽 Nandika.

S'UKRA **戌羯羅** or **金星**
The planet Venus.

SUMAN or Chuman **愉漫**
Ancient kingdom (between Chagaman and Sayad) in Transoxania.

SUMANTA v. Sabanta.

SÛMASARPA **蘇摩蛇** lit. the sūma (water) serpent. A former

djâtaka of S'âkyamuni, when, as a water serpent, he sacrificed his life to provide medicine. See Sarpluchadhi.

SUMATI (Tib. Blo gros bzang)

須摩提 or **善意** The 2nd son of Tchandra sūrya pradîpa.

SUMATI DÂRIKÂ PARIPRIT-

CHTCHHÂ. Title of 3 translations, viz. (1.) **佛說須摩**

提經 by Dharmaraksha, A.

D. 265—316, (2.) **佛說須**

摩提菩薩經 by Kumâ-

radjîva, A. D. 384—417 (3.)

妙慧童女會 by Bod-

hirutchi, A. D. 618—907.

SUMATIKRITI (Tib. Tsong

khapa) **宗客巴** The refor-

mer of the Tibetan church, foun-

der of the **黃帽教** Yellow

Seot (A. D. 450), worshipped as

an incarnation of Amitabha, now

incarnate in every Bokdo gegen

Chutuktu reigning in Mongolia.

He received (A. D. 1426) the

title **大寶法王** Mahârata

dharma râdja.

SUMÊRU or Mêru (Burm. Miem

mo. Tib. Rirab Chunpo. Mong.

Sûmmer Sola) **蘇迷盧** or

須彌樓 or **須彌妙高**

山 lit. mountain of wonderful

height, or **好光** lit. good light.

The central mountain or axis of

every universe, the support of the tiers of heaven, surrounded by 7 concentric circles of rocks **金七山** and forming the centre round which all heavenly bodies revolve. It rises out of the ocean to a height of 84,000 yodjanas, but its total height is 168,000 yodjanas, as it rests immediately on the circular layer of earth, which, with its lower strata (a layer of water and a layer of wind), forms the foundation of every world. Its diameter is greatest where it emerges from the ocean, and at the top, but smallest in the middle. One side of it is formed of gold, the 2nd of silver, the 3rd of Lapis lazuli, the 4th of glass. It is covered with fragrant shrubs.

SUMÉRUGARBHA 大集須彌藏經 Title of a translation

(A. D. 558) by Narendrayas'as.

SUMUNI 善寂 Author of the *Sarvadharmasatnottara saṃgīti-sāstra*

集諸法寶最上

義論 translated (A. D. 980—1000) by Dānapāla.

SUNANDA or Sundarananda 孫

陀羅(難陀) or 好愛

lit. lovely. Nanda, the husband of Sundara, so called in contradistinction from Ānanda.

SUNDARA 孫陀羅 (or 利)

(1.) A Brahman who called S'ākya-

amuni a murderer. (2.) A king of Yakchas. (3.) The wife of Sunanda.

SŪNURIS'VARA 罕堯黎濕

伐羅 The ancient capital of Laṅgala.

S'ŪNYA or S'ānyata (Pāli. Sunna.

Tib. Stong panyid) **順牙 or 舜**

若多 or 空 lit. emptiness. The

illusoriness and unreality of all phenomena, all existence being but like a dream, phantom, bubble, shadow, dew or lightning.

S'ŪNYAPURUCHPAS 空花 A

heretical branch of the Mahāyāna School.

SUPANTA or Subanta s.a. Sumanta.

SUPRA BUDDHA (Singh. Supra-

bodḍha. Tib. Chin tu par legs

rlog pa) **善覺長者** lit. the

virtuous and intelligent s'rēch-thin. The father of Mahāmāyā.

SUPRATIḤṬHITA TCHÂ-

RITRA 安立行 A Bodhisattva

who rose out of the earth to salute

S'ākyamuni.

SURÂ (Tib. Khambu) 罕羅

Rice brandy, as distinguished from

Madja **末陀**, wine of grapes.

SURÂCHṬRA 蘭刺咤 Ancient

kingdom (Syastrene) in Gujerat,

now Surat.

SURÂMERÊYYA MADJDJA

PAMÂDATTHÂNÂ 不飲酒

Drink no wine. The 5th of the Pantcha veramāṇi and of the S'ikchapāda.

SŪRĀṆGAMA SAMĀDHI 佛說首楞嚴三昧經 Title (sūraṇ 健 lit. heroic, gāṇa 相 lit. like) of a translation (A.D. 384—417) by Kumāradjīva.

SURASKANDHA 修羅騫馱 or 騫肩 A king of Asuras.

SURATA PARIPRITCHCHĀ. Title of 2 translations, viz. (1.) 佛說須賴經 A.D. 220—265, and (2.) 善順菩薩會 by Bodhirutchi, A.D. 618—907

SURES'VARA 自在王 A fabulous king contemporary of S'ikhin Buddha.

SURI 窰利 Ancient kingdom, W. of Kashgar, peopled (A.D. 600) by Turks.

SURUKĀYA 妙色身 A fictitious person; one of the Sapta Tathāgata.

SŪRYA (Pali. Suriya. Siam. Phra atithi. Tib. Nima) 蘇利耶 or 斯哩牙 or 蘇利耶提婆 (Sūryadēva) or 日天 lit. dēva of the sun. (1.) The sun (circumference 135 yodjanas, diameter 51 yodjanas), moving at the rate of 48,080 yodjanas a day, for 6 months in a more northerly and for 6 months in a more southerly direction. (2.) The re-

gent of the sun "worshipped by heretics." (3.) The dēvas inhabiting the sun, where life lasts 500 years. (4.) A learned priest (A. D. 640) of the Mahāsaṃghikāḥ in Dhanakatoḃhka. (5.) Colocynth.

SŪRYAGARBHA SŪTRA 大乘大方等日藏經 Title of a translation (A. D. 565) by Narendrayas'as.

SŪRYARAS'MI 妙光佛 The 930th Buddha of the present kalpa.

SŪRYĀVARṬA 日旋 A degree of Samādhi.

SUSĀMBHAVA 善生 A former djātaka of S'ākyamuni, as a king in the time of S'ikhin Buddha.

SUSIDDHIKĀRA SŪTRA 蘇悉地羯羅 A text book of the Tantra School, translated by S'ubhakarasiṃha, A. D. 724.

SUTCHINTI DĒVAPUTRA SŪTRA 須真天子經 Title of a translation (A. D. 265—316) by Dharmaraksha.

SŪTRA (Pali. Sutta. Burm. Thoot. Tib. Mdo) 素怛纒 or 修多羅 or 修妬路 explained by 綫 lit. strung together (sūtra), or 箋書 lit. tablets, or 契書 lit. documents. Canonical writings (v. Sūtrapitaka), originally aphoristic, expanded in later years (v. Vaipulya sūtra), containing

words of S'ākya-muni and generally beginning with **如是我聞** lit. this is what I heard (Etan-mayā srutam).

SŪTRĀLAŅKĀRA S'ĀSTRA 大莊嚴經 A philosophical work by As'vaghoṣa, translated (A. D. 405) by Kumāradjīva.

SŪTRĀLAŅKĀRA TĪKĀ 大乘莊嚴經論 An exposition of the teachings of the Tantra School by Asaṅgha, translated (A. D. 630-633) by Pra-bhākaramitra.

SŪTRAPIṬAKA 素怛覽藏 or **藏經** lit. collection of sūtras. One of the Tripiṭaka (q. v.), the collection of all Sūtras (q. v.), forming the first division of the Chinese canon, and divided into Mahāyāna sūtras (**大乘經**), Hināyāna sūtras (**小乘經**) and Sung or Yuen dynasty sūtras (**宋元入藏諸大小乘經**).

SUTRICĪNA or Satrucīna or Osrucīna or Uratippa **宰都利慧那** Ancient city, between Kojend and Samarcand.

SUVARCHAKĀḤ 蘇跋梨柯部 or **遊梨沙部** or **蘇跋梨沙部** or **善歲部** lit. School of the good year.

Another name for the Kās'ya-piyāḥ.

SUVARṆA (Pāli. Suvanna. Tib. Gser) **蘇伐刺** or **金** lit. gold. One of the Sapta ratna.

SUVARṆA BHUDJĒNDRA 金龍尊 A king; patron of the Suvar-ṇaprabhāsa.

SUVARṆA DHĀRAṆĪ 金總持 A (foreign?) S'ramaya, translator of several works.

SUVARṆAGOTRA 蘇伐刺拏瞿咀羅 or **金氏** lit. the golden family, or **女國** lit. kingdom of women. A kingdom, famous for minerals and for its throne succession confined to women (W. of Tibet, S. of Kustana, E. of Sampah).

S'UVARṆA PRABHĀṢA. Title of 3 editions of a textbook of the Tantra School, viz. (1.) **金光明經** translated (A. D. 397-439) by Dharmarakṣa, (2.) **金光明最勝王經** A. D. 703, (3.) **合部金光明經** a compilation of 3 incomplete translations, by Djñānagupta and others A. D. 597, by Paramārtha A. D. 552 and by Yas'ogupta A. D. 557-581.

SUVARṆA RAS'MI KUMĀRA SŪTRA 佛說金耀童子經 Title of a translation, A. D. 980-1301

SUVARṆA SAPTATI S'ÂSTRA

金七十論 A (heretical)

work by Kapila, explaining the 25 tattvas (v. Sāṃkhya); translated (A. D. 557—569) by Paramārtha.

SUVARṆA TCHAKRA 金輪

A golden disk which falls from heaven at the investiture of a Tchakravartti (q.v.) of the highest rank, who thereby becomes a 金輪王 Suvarṇa tchakra rādja.

SUVIKRÂNTA VIKRAMI

SÛTRA 勝天王般若波

羅蜜經 Translation (A. D. 565), by Ūpas'ānya, of a portion of the Mahāpradjuāpāramitā.

SUVIS'UDDHA 善淨

The future realm of Dharmaprabhāsa.

SVABHÂVAḤ 莎發幹

自性 lit. self-existent nature.

The original nature of beings, as the source of their existence. See Puruṣa.

SVABHAKÂYA s. a. Dharma-kāya.

SVÂGATA or Sogata (Siam.

Sukhato. Tib. Legs hong) 沙

婆揭多 or 莎 (or 修) 伽

多 (or 度) or 修 (or 蘇 or 驢)

伽 (or 揭) 陁 (or 多) ex-

plained by 善來 lit. well come,

or 善逝 lit. well departed. (1.)

An unfortunate Arhat, "born on

the road side," who had his name changed, by S'ākyamuni, to Durāgata, and is to re-appear as Samantaprabhāsa Buddha. (2.) A title of every Buddha, in the sense 讚歎 lit. one whose every sigh is praise, or 不迴 lit. one who is exempt (from transmigration), or 圓滿 lit. absolutely complete, or 圓事已畢 lit. one who has accomplished every good thing.

SVÂHÂ or Svadhā (Tib. Gji

srung) 娑訶 or 莎訶 or 莎

曷 or 宿哈 or 娑縛賀

An exclamation, "may the race be perpetuated," used at ancestral (Brahmanic and Buddhist) sacrifices.

SVAPNA NIRDÊSA 淨

居天子會 Title of a trans-

lation (A. D. 265—316) by Dharmarakṣa.

SVÂS'AYA 善樂

Name of a s'rēchthin, a contemporary of S'ākyamuni.

SVASTIKÂ (Pāli Sotthika or

Svathika. Tib. Gyung drung or

Gzagsang) 卐 or 塞縛悉底

迦 or 穢佉阿悉底迦 or

寶悉底迦 explained by 吉

祥萬德之所集 lit. ac-

cumulation of innumerable virtues

in one lucky sign, or by 佛心

印 lit. the symbol stamped on

Buddha's heart. (1.) A mystic diagram (the cross crampones) of great antiquity, mentioned in the *Ramāyana*, found in (rock temples of) India, in all Buddhist countries, among Bonpos and Buddhists in Tibet and China, and even among Teutonic nations (as the emblem of Thor) (2.) One of the 65 figures of the *S'ripāda*. (3.) The symbol of esoteric Buddhism. (4.) The special mark of all deities worshipped by the 蓮宗 Lotus School of China.

SVAYAMBHŪ 自然 lit. spontaneity. A philosophical term; the self-existent being.

SVAYAMBHŪ S'ŪNYATĀ 空 自然 lit. emptiness and spontaneity. A philosophic term; the self-existence of the unreal.

SVAYAMBHUVĀḤ (Tib. Rang byung) 自然成佛道 lit. the Marga of automatic Buddhahship. The method of attaining independently to Buddhahship, without being taught.

S'VETAPURA 濕吠多補羅 A monastery near Vāisālī.

S'VETAVARAS v. Aruṇa.

T.

TADJIKS 條支 An ancient tribe, once settled near lake Sirikol.

TĀGARA (Tib. Rgya spos) 多伽 (or 揭) 羅 explained by 根香 lit. root perfume, or by 木香 lit. patchuck. A tree, indigenous in Aṭali, from the wood of which incense is made; *Vangueria spinosa* or *Tabernaemontana coronaria*.

TĀILA PARNIKA s. a. Tehanda néva.

TAKCHAKA 德叉迦 or 現毒 A king of Nāgas.

TAKCHANA 呬剌那 The 2,250th part of an hour.

TAKCHAS'ILĀ or Takcha sira 呬叉始羅 or Tchutyn sira 竺剌尸羅 or 家世國 Ancient kingdom and city (Taxila, now Sirkap near Shah dheri), where Buddha made an almsgift of his head.

TĀLA or Talavrikcha 多羅 (樹). (1.) The fan palm, *Borassus flabelliformis*, or *Lontarus domestica*. (2.) A measure of length (70 feet).

TALAS or Taras 呬羅斯 (1.) Ancient city, 150 li W. of Mingbulak, in Turkestan. (2.) A river, issuing from lake Issikol and flowing N. W. into another lake.

TALEKĀN 呬剌健 Ancient kingdom and city (now Talekan, in Ghardjistan).

TALILA 達麗羅 or **陀歷**

Ancient capital of Udyāna, (in the Dārel valley, occupied by Dards), famous for its statue of Maitreya.

TAMĀLA 多摩羅 An odoriferous shrub, *Xanthochymus pictorius*.

TAMĀLA PATRA 多摩羅跋 explained by **賢無垢** lit. sage-like and stainless, or by **藿葉香** *Betonica officinalis*. The leaf of the *Laufus cassia*, from which an ointment (*malabathrum*) was made.

TAMĀLA PATRA TCHANDANA GANDHA 多摩羅跋旃檀香 explained by **性無垢** lit. stainless nature. (1.) A Buddha, residing N. W. of our universe, an incarnation of the 11th son of Mahābhīdjanādjanābhībhīhu. (2.) The name under which Mahāmāudgalyāyana is to re-appear as Buddha in Manobhirāma during the kalpa Ratipūrṇa.

TĀMALIPTA or **Tāmalipṭi** (Pāli. **Tāmalitti**) **多摩梨帝** or **咀** (or **駄**) **摩栗底** Ancient kingdom, and city (now Tamlook, at the mouth of the Hoogly), a centre of trade with Ceylon and China.

TAMAS 陰 (1.) The principle of darkness, the opposite of **radjas 陽**. (2.) Stupidity, the lowest

of the 3 guṇa.

TĀMASAVANA 苔秣蘇伐 **那** or **闍林** lit. dark forest.

A monastery, 50 li S. E. of Tchinapati, at the junction of the Vipās'a and S'atadra, perhaps identic with the Djālandhara monastery in which the 4th synod (B. C. 153) was held.

TAMASTHITI 達摩悉鐵帝 Ancient province of Tukhāra (inhabited by ferocious tribes). See **Kandat**.

TĀMRĀPA 銅水 The 7th part of a S'as'orna.

TANMĀTRA 五行 Five elements, taught by the later Mahtyāna philosophy, viz., earth, water, fire, air and ether.

TANTRA 神變 Supernatural formulae, of mystic or magic efficacy, and necromantic books, taught by the Yogāchārya School. See **Upadēs'a**.

TANTRA YĀNA (Tib. Saags kyi theg pa) **大教** The Mahā-tantra School, s. a. Yogāchārya.

TAPANA (Siam. Dapha) **炎熱** or **燒炙獄** lit. the hell of burning or roasting. The 6th of the 8 large hot hells (v. **Nāraka**), where 24 hours are equal to 2600 years on earth, life lasting 16000 years.

TĀPASU TARU 道樹 The tree of the ancient anchorites (**Ingudi**), or *Sesamum orientale*.

TAPASVÎ (Tib. Skah thub) **道師**
Ascetics (Taoist or Buddhist) of
all denominations.

TARA or **Talr** **多羅** S'ākya-muni,
in a former *djātaka* as a Bodhi-
sattva.

TĀRĀ **陀羅** (Tib. Sgrol ma). (1.)
Parvatī, wife of Mahās'vara. (2.)
Name of 2 goddesses of the Tantra
School, known in the history of
Tibet as the white and green Tara,
incarnate in the 2 wives of Srong-
tsangampo. (3.) The planet Venus.

TĀRĀBHADRĀ v. Ārya,
Tārābhadrā.

TARAS v. Talas.

TARKA S'ĀSTRA **如實論** A
work on dialectics by Vasu-
bandhu, translated (A.D. 550) by
Paramārtha.

TATHĀGATA (Tib. De bjin
gshegs ba. Mong. Toguntchilen
ireksen) **怛他揭** (or **夢**) **多**
or **多** **陀阿伽度** or **怛闍**
阿竭 or **菩塔葛達** or **怛**
佉議多 or **如來** lit. one
who (in coming into the world) is
like the coming (of his predeces-
sors). (1.) The highest epithet of
a Buddha. See also *Sapta Tathā-*
gata. (2.) Abbreviation for *Tathā-*
gatagupta.

TATHĀGATA DJÑĀNA
MUDRĀ SŪTRA. Title of
3 translations, viz., (1.) **佛說**
慧印三昧經 A. D. 222

—230. (2.) **佛說如來智**
印經 A. D. 420—479, (3.) **佛**
說大乘智印經 by *Djāna-*
nas'ri, A. D. 1053.

TATHĀGATA GARBHA
SŪTRA Title of 2 translations,

viz., (1.) **大方廣如來秘**
密藏經 A. D. 350—431, (2.)

大方等如來藏經 by
Buddha bhadrā, A. D. 317—420.

TATHĀGATA GUṆA DJ-
NĀNĀTCHINTYA VIC-
HAYĀVATARA NIR-
DÊS'A. Title of 2 translations,

viz., (1.) **佛說嚴入如來**
德智不思議境界經
by *Djñānagupta*, A. D. 589—618,
and (2.) **大方廣入如來**
智德不思議經 by *S'ikohā-*
nanda, A. D. 618—907.

TATHĀGATAGUPTA **怛**
他揭多 **闍多** or **如來**
護 lit. the guardian *Tathāgata*.

(1.) A king of Magadha, son of
Buddhagupta, grandson of S'ak-
rāditya. (2.) A learned priest (A.
D. 640) of the *Sarvāstivādāḥ*, in
Hiranyaparyāta.

TATHĀGATA MAHĀKĀRUNI-
KA NIRDÊS'A **大哀經**

Translation (A. D. 291) by *Dhar-*
marakeha of the first two chap-
ters of the **大方等大集**
經 *Mahāvaiṣṭya mahāsannipāta*

sûtra, translated (A. D. 397—439) by the same.

TATHĀGATA SYĀNTIKE
DUCHṬA TCHITTA
RUDHI ROTPĀDANA

瀉佛血 lit. shedding the blood of a Buddha. The 5th of the Pantchānantarya.

TATHĀGATA TCHINTYA
GUHYA NIRDĒS'A. Title of 2 translations, viz., (1.) **密跡**

金剛力士會 by Dharmaraksha, A. D. 280, and (2.)

佛說如來不思議秘密大乘經, another Dharmaraksha, A. D. 1004—1058.

TATTVA SATYA S'ĀSTRA **恒埵三第鑠論** or **辯論**
A philosophical work by Guṇaprabha.

TCHADJ **赭時** or **石國**
Ancient city (now Tashkend) in Turkestan.

TCHAGAYANA **赤鄂衍那**
Ancient province and city (now Chaganian) in Takhāra.

TCHĀITRA **制旦羅** First month in spring.

TCHAITYA (Pāli. Tchetiya. Burm. Dzedi. Tib. Mehod rten) **脂帝**
浮圖 or **支提** or **支帝** or **制多** or **刹** or **塔** or **廟** (1.)

A place (with or without some monument) sacred as the scene of some event in the life of Buddha.

Eight such Tchaityas existed, viz. at Lumbini, Buddha-gayā-Vārānas'i, Djetavana, Kanya-kubdja, Rādjagriha, Vais'ali, and the Sāla grove in Kus'inagara. (2.) All places and objects of worship.

TCHAITYA PRADAKCHINA

GĀTHĀ **佛說石繞佛塔功德經** Title of a translation (A. D. 618-907) by S'ikohānanda.

TCHAKAS **赭羯** A warlike tribe near Samarkand.

TCHAKCHUR (Pāli. Tchakkhun)

眼 lit. the eye. The first Chādāyatana, the eye as an organ of sensation; hence Tchakchur dhātu, **眼界**, the faculty of sight, and Tchakchur vidjāna dhātu, **眼識界**, perception by sight, the first Vidjāna.

TCHAKCHUR VIS'ODHANA

VIDYĀ **佛說咒目經** Title of a translation (A. D. 317—420) by Dharmaraksha.

TCHAKRA (Tib. Khor lo) **攢槌**
羅 or **斫迦羅** or **輪** lit. a wheel. (1.) The symbol of a Tchakravartti, a disk (according to his rank) either of gold or copper or iron, which falls from heaven on his investiture; originally a symbol of destruction; later a symbol of divine authority. (2.) One of the figures of the S'rīpāda.

TCHAKRAVĀLA (Singh. Sakwalagala. Siam. Chakravan Tib. Hkor yug) 斫迦羅 or 拘羯羅 or 鐵圍山 or 輪圍山 A double circle of mountains (one higher than the other) forming the outer periphery of every universe and running concentric with the 7 circles (see under Mēru) between which and the Tchakravāla the 4 continents are situated.

TCHAKRAVARTTI RĀDJA (Burm. Tsekia wade. Tib. Hkor los sgyur bai) 斫 (or 庶) 迦羅 伐辣底羯羅闍 or 庶迦越羅 explained by 輪王 lit. Tchakra rādja, or by 轉輪聖王 lit. the holy king who turns the wheel (Tchakra.) A military conqueror of the whole or a portion of a universe, whose symbol is the Tchakra (q. v.), and who is inferior to Buddha who, as a Dharma tchakra varitti, uses the Dharma tchakra (q. v.) to convert the world.

TCHAKUKA 所 (or 折) 旬迦 Ancient kingdom and city (now Yerkang) in Bokhara.

TCHAMADHANA 拆摩 馱那 or 涅末 (Nimat). Ancient kingdom and city, on S. E. border of Gobi desert.

TCHĀMARA 苦末羅 A

tree "which grows on the seashore in the West, the resort of birds with gold-coloured wings and spotted yellow plumage."

TCHAMPĀ 瞻波 Ancient kingdom and city (now Champagur, near Boglipoor) in Central India.

TCHAMPAKA 旃簑迦 or 瞻 蓄 (加) or 瞻博 (or 波) (1.) A tree with fragrant flowers, *Michelia champaca*. (2.) A district in the upper Punjab.

TCHANḌANA (Tib. Tsandan) 旃檀 General appellation for sandal wood (used for incense, etc.) and divided into Rakta tchāḍana 赤檀 lit. red sandal wood or *Pterocarpus santalinus*, Tchāḍanēva (q. v.) and Gos'ircha (q. v.)

TCHANḌANĒVA or Sarpa hridaya tchāḍana or Urugasāra 旃檀你婆. White sandal wood or *Sandalum album*.

TCHANDRA or Tchandrādēva (Siam. Phra chan. Tib. Zlava) 旃 (or 戰) 達羅 or 旃達 提婆 or 月天 lit. dēva of the moon. (1.) Soma dēva, the regent of the moon which is said to be 50 yodjanas in diameter and 132 in circumference. (2.) The dēvas inhabiting the moon, where life lasts 500 years.

TCHANDRA BHĀGĀ 旃達羅 婆伽 or 月分 The river

Chenab (Acesines) in the Pandjab.

TCHANDRA DÎPA SAM-

ÂDHI SÛTRA 月燈三昧經

Title of a translation (A. D. 557) by Narendrayas'as.

TCHANDRA GARBHA VAIPULYA SÛTRA

大方等大集月藏經

Title of a translation (A. D. 566) by Narendrayas'as.

TCHANDRAKÂNTA 月愛珠

A pearl which sheds tears in the moonlight.

TCHANDRAKÎRTI see under Dêva.

TCHANDRAPÂLA 護月

A learned priest of Nâlanda.

TCHANDRA PRABHA

戰達羅鉢剌婆 or 月光

lit. moonlight. S'akyamuni, in a former djâtaka, when he cut off his head (at Taekehus'ilâ) as an alms offering to Brahmans.

TCHANDRA PRABHA

BODHISATTVÂVADÂNA

SÛTRA 佛說月光菩

薩經 Title of a translation (A.D. 973-981) by Dharmadêva.

TCHANDRA PRABHÂSVARA

RÂDJA 日明燈明 The

name under which 20,000 kotis of beings attained to Buddhahip.

TCHANDRA SÎMHA 旃

陀羅羅僧訶 or 月獅子

lit. lunar lion. A native of Central India, school fellow of Siâharas'mi.

TCHANDRA SÛRYA PRADIPA

or Tchandrârkadipa **日月燈**

明 A name given to several Bud-

dhas, one of whom was the father of Mati, Sumati, Antanamati, Ratnamati, Vis'êhamati, Vimatismudghâtin, Ghochamati and Dharmamati.

TCHANDRAVARMA 旃

達羅伐摩 or 月胃 A

learned priest of Nâgerandhana.

TCHANDRA VIMA-

LASÛRYA PRABHÂ-

SACHI 日月淨明德

A Buddha whose realm resembles Sukhavâtî.

TCHANDROTTARÂ DÂRIKÂ

VYÂKARAṆA SÛTRA 月

上女經 Title of a translation

(A. D. 591) by Džûana gupta.

TCHANGKRAMANA or

Tchangkramasthâna (Pâli. Te-

hankama. Burm. Yatana zeng-

yan) **經行禪窟** Raised plat-

forms or corridors for peripatetic

meditation, sometimes built of

costly stones (Ratna tchangkra-

ma) after the model of the Bodhi-

maṇḍa.

TCHAN'S'TCHA (Pâli. Tchint-

tebi) **戰庶摩那 or 戰庶**

A Brahman girl who, calumniat-

ing Buddha at the instigation of

Tirthyas, was swallowed up by hell.

TCHĀÑS'UNĀ 占戊孖

The ancient capital of Vridji.

TCHARITRA 拆利但羅

or 發行城 lit. city of departure. A port, on S. E. frontier of Uḍa, for trade with Ceylon.

TCHARYĀMĀRGABHŪMI

SŪTRA 修行道地經

A work by Saṅgharakha, translated (A. D. 284) by Dharmarakha.

TCHATURABHIDJÑAS

四神足 Four of the 6 Abhidjñas (q. v.)

TCHATURĀṅGA BALĀ KĀYA

四兵 The 4 divisions of an Indian army, viz. Hastikāya, elephant corps; As'vakāya, cavalry; Rathakāya, chariots; Pattikāya, infantry.

TCHATUR ARŪPA BRAHMA

LOKA or Arūpa dhātu 四空天 lit. 4 heavens of unreality.

The 4 heavens of the Arūpa dhātu (above the 18 Brahmalo-
kas), viz. (1.) Akāś'ānantāya-
tana (Singh. Akasananchaya-
tana) 空 (無邊) 處 lit.
dwelling in (unlimited) unrea-
lity; (2.) Vidjñānānantāyatana
(Sing. Winyananchayatana) 識
(無邊) 處 lit. dwelling
in (unlimited) knowledge;
(3.) Akintchanyāyatana (Singh.

Akinchannyayatana) 無 (所
有) 處 lit. dwelling in

(absolute) non-existence; (4.)
Naivasañdjñāna sañdjñāyatana
(Singh. Newasannya nasannya-
yatana) 非想非非想處
lit. a dwelling (or state of mind)
where there is neither conscious-
ness nor unconsciousness. Life
lasts 20,000 great kalpas in the
1st, 40,000 in the 2nd, 60,000
in the 3rd and 80,000 in the 4th
of these heavens. See also under
Vimokcha.

TCHATURDVĪPA 四洲 The 4

continents of every universe, situa-
ted between As'vakarna (q. v.)
and the Tchakravālas, and facing
each a different side of the Mēru.
Two small islands are attached to
each continent. Particulars see
under Pārvavidēha, Djambudvīpa,
Godhanya, and Uttarakusa.

TCHATUR LABHA SŪTRA 四

不可得經 Title of a trans-
lation (A. D. 265—316) by
Dharmarakha.

TCHATUR MAHĀRĀDJAS (Pali.

Tchatur Maharajika. Tib. Rgya
tschen bjihi rigs. Mong. Macha-
ransa) 四大 (天) 王 Four
demon kings, who guard the world
(v. Lokapāla) against Asuras;
placed each on one side of the
Mēru and watching each one
quarter of the heavens. Amogha
introduced their worship in China,

where their images adorn the temple gates. Particulars see under Dhritarāchjra, Virūdhaka, Virūpākha and Dhanada.

TCHATUR MAHĀRĀDJA KĀYIKAS 四王天 lib. the dévas of the Tchatur Mahārādjās. The inhabitants of the 1st Dévaloka, situated on the 4 sides of the Méru. They form the retinue of the Tchatur Mahārādjās, each of whom has 91 sons and is attended by 8 generals and 28 classes of demons. Life lasts there 500 years, but 24 hours, there, equal 50 years on earth.

TCHATUR SATYA S'ĀSTRA 四諦論 A philosophical work by Vasuvarman, translated (A. D. 557—569) by Paramārtha.

TCHATURYONI or Karmaya (Singh. Karmaja. Tib. Skye ba bai) **四生** lit. 4 (modes of) birth. Four modes of entering the course of transmigration, viz., (1.) **胎生** (Tib. Mnal las) from an uterus, as mammalia, (2.) **卵生** (Tib. Sgo na las) from an egg, as birds, (3.) **(濕生** Tib. Drod gser las) from moisture, as fish and insects, (4.) **(化生** Tib. Rdzus to) by transformation, as Bodhisattvas. See also Anupapādaka.

TCHATUS SATYA SŪTRA 佛說四諦經 Translation (A. D. 25—220) of a portion of the Madhyamāgama.

TCHATVARA SŪRYAS 四日 lit. the 4 suns. The 4 luminaries of the ancient Buddhist church, viz. As'vaghocha, Déva, Nāgar-djuna and Kumāralabdha.

TCHATVARI SAṂGRAHA VA-STUNI 四攝法 lit. 4 methods of pacification. Four social virtues, viz. (1.) Dana, **布施** almsgiving, (2.) Priyavatahana **愛語** loving speech, (3.) Arthakriya **利行** conduct which benefits (others), and (4.) Samanarthata **同事** co-operation (with and for others).

TCHHAṆḌAKA (Singh. Channa. Burm. Tsanda. Tib. Hdun pa tchan) **闡擇** (or **鐸** or **釋**) **迦** or **車匿** S'ākyamuni's coachman.

TCHHAṆḌĀLA (Tib. Gdol pa) **旃陀** (or **荼**) **羅** explained by **屠利者** lit. butchers, or by **惡人** lit. wicked people, or by **嚴幟** lit. (those who have to carry) a warning flag. The lowest, most despised, caste of India, but admitted to the priesthood in the Buddhist church.

TCHHANDA RIDDHI PĀDA (Singh. Tchandidhi pada) **欲足** lit. the step of desire. Renunciation of all desire, as the 1st condition of supernatural power. See Riddhipāda.

TCHHATRA PATI v.

Djambudvîpa,

TCHÊKA 磔迦 Ancient kingdom (near Umritsir) in the Pandjab.

TCHIKDHA 櫛枳多 Ancient kingdom and city (now Chittore) in Central India.

TCHIKITSA VIDYÂ S'ÂSTRA

醫方明 lit. illustration of medicine. A treatise on magic prescriptions, one of the Pañtcha Vidya s'âstras.

TCHÎNA or Mahâ tchina (Tib.

Rgya nag) 支那 or 指那

or 震旦 or 真丹 explained

by 思惟 lit. reflection. The name by which China is referred to in Buddhist books, since the Ts'in (秦) dynasty (B. C. 349—202).

TCHÎNADÊVAGOTRA

指那提婆瞿怛羅

or 漢日天種 lit. the solar deva of Han descent. The first king of Khavanda, born, through the influence of the solar genius, of a princess of the Han dynasty (B. C. 206—A. D. 220) on the way, as bride elect, to Persia.

TCHÎNÂNI 至那你 ex-

plained by 漢持來 lit. brought from China. The Indian name for the peach tree.

TCHÎNAPATI 至那僕

底 Ancient kingdom (near Lahore), whose first kings were said (A. D. 640) to have come from China.

TCHÎNARÂDJAPUTRA

至那羅闍弗怛羅 or

漢王子 lit. prince of the Han (dynasty). Indian name for the pear tree (as imported from China).

TCHITRASÊNA 質怛羅

細那 A king of Yakchas.

TCHITTA RIDDHI PÂDA

(Singh. Tchittidipada) 念足

lit. the step of memory. Renunciation of memory, as the 3rd condition of supernatural power. See Riddhi pâda.

TCHITTA SMRITY

UPASTHÂNA (Singh.

Tchittanupada) 念心生滅

無常 lit. keeping in mind that birth and death continue incessantly. One of the 4 objects of Smrity upasthâna, recollection of the transitory character of existence.

TCHÎVARA 支伐羅 A

died, red garment; s. a. Kachâya.

TCHULYA or Tchaula 珠利

耶 Ancient kingdom (N. E. of Madras), peopled (A. D. 640) by semi-savage heretics.

TCHUNDA (l.) 周陀 or 大

路邊生 lit. born on the road

side. One of the earliest disciples of S'ākyamuni, to be reborn as Buddha Samanta prabhāsa. (2.) 準 (or 純) 陀 A native of Kus'inagara from whom S'ākyamuni accepted his last meal.

TCHUNDI 準提 (1.) In Brahmanic mythology, a vindictive form of Durga or Parvati. (2.) Among Chinese Buddhists identified with Māritōhi.

TCHUNDĪ DEVĪ DHĀRANĪ Title of 3 translations, viz., (1.) 佛說七俱胝佛母心大準提陀羅尼經 by Divākara, A. D. 685, (2.) 佛說七俱胝佛母準提大明陀羅尼經 by Vadjrabodhi, A. D. 720, (3.) 七俱胝佛母所說準提陀羅尼經 by Amoghavadjra, A. D. 618—907.

TEMURTU or Issikol 清池 or 熱海 Mongol name of a lake (400 li N. of Lingshan).

TERMED or Tirmex 咄蜜 Ancient kingdom and city on the Oxus.

TICHYA (Singh. Tissa. Tib. Pd Idan) 至沙 or 帝沙 (1.) An ancient Buddha. (2.) A native of Nālanda, father of S'āriputra. (3.) A son of S'aklodana.

TICHYA RAKCHITĀ 帝失羅叉 A concubine of As'oka, the rejected lover and therefore enemy of Kuṣāla.

TILADHĀKA or Tilas'ākyā 低羅擇 (or 釋) 迦 A monastery (now Thelari, near Gayā), W. of Nālanda.

TĪNANTA or Tryanta 底產多 Verbs (according to Pāṇini).

TĪRTHAKAS or Tirthyas (Tib. Mustegs tchab) 外道師 lit. heretical teachers. (1.) General designation of Brahmanic and other non-Buddhist ascetics. (2.) Brahmanic enemies of S'ākyamuni, and especially the following six (外道六師), Puraṇa Kās'yapa, Maskarin, Saṃdayin, Adjita Kosa'akambala, Kakuda Kātyāyana, and Nirgrantha. Hsien-tsang met (A. D. 640) a sect of Tirthyas, who practised austere asceticism, worshipped Kṛṣṇa and used magic spells for healing the sick.

TOKSUN 篤進 A city in Mongolia.

TRAIDHATUKĒ 三界 第一 The circumference of the Trāilokya.

TRAILOKYA or Trilokya (Siam. Traiphum. Tib. Khamsgsum) 得羅盧迦 or 三界 lit. 3 regions, or 三有 lit. 3 classes of

beings. In imitation of the Brahmanic Bhuvanatraya (4 worlds), the Buddhists divide every universe into 3 regions, but substitute for the physical categories (Bhur or earth, Bhuvah or heaven, and Svar or atmosphere) of the Brahmans, the ethical categories of desire, form and formlessness. Particulars see under Kāmadhātu, Rūpadhātu, and Arūpadhātu.

TRAILOKYA VIKRAMIN 越

三界菩薩 Name of a fictitious Bodhisattva.

TRAIYASTRIMS'AS (Pāli. Tavatīsa. Singh. Tavutisa. Siam. Davadung. Tib. Sum tchu rtas

gsum) 多羅夜登陵舍

or 怛利夜登陵奢 or

怛利耶怛利奢 or 怛利

天 or 三十三天 lit. 33

dēvas, or the heaven of 33 (cities or beings). (1.) The 33 ancient

gods of the Vēdas, viz. 8 Vasus, 11 Rudras, 12 Âdityas and 2

As'vins. (2.) Indra with 32 worthies who were his friends in a former

djâtaka, when he was 橋尸迦

Kaus'ika, all having been reborn on the summit of Mēru. (3.) The

heaven of Indra (a.a. the Svarga of Brahmanism), situated between

the 4 peaks of Mēru. It consists of 32 cities of dēvas, (8 of which are

located on each of the 4 corners of Mēru) and of the capital 善見

城 (Sadassana or Umravati), where, in the palace Vaiyanta

禪延 or 毗藍 (or 禪) 延

Indra (having 1000 heads, 1000 eyes and 4 arms grasping the

Vadja) revels with Sakchi and 119,000 concubines, and receives

monthly the reports of the Tēhatar Mahārâdjas. (Chinese books

frequently identify or confound this heaven with Tūchita (q.v.)

TRICHNÂ (Singh. Trisnâwa. Tib.

Sradma) 愛 lit. love. Pure love; the 4th Nidâna.

TRIDJÑÂNA 三慧 Three modes

of knowledge, viz. belief, hearing and practice.

TRIDJÑÂNA SÛTRA 三慧經

Title of a translation, A.D. 397—439.

TRIKÂYA Tib. Skogsum) 三身 lit.

3 bodies, or threefold embodiment.

(1.) Three representations of Buddha, viz. his statue, his teachings,

and his stûpa (q. v.) (2.) The historical Buddha, as uniting in

himself 3 bodily qualities, see Dharmakâya, Sambhogakâya and

Nirmanakâya. (3.) Buddha, as having passed through, and still

existing in, 3 forms or persons, viz. (a.) as 釋迦牟尼千

百億化身 "S'âkyamuni

(or earthly Buddha, endowed with the) Nirmanakâya (which

passed through) 100,000 kotis of

transformations" (on earth); (b.) as 盧舍那圖滿報身 "Lochana (or heavenly Dhyāni Bodhisattva, endowed with the) Sambhoga kāya of absolute completeness" (in Dhyāna); (c.) as 毗盧遮那清淨法身 "Vairocana (or Dhyāni Buddha, endowed with the) Dharmakāya of absolute purity" (in Nirvāṇa). In speaking of Buddha as now combining the foregoing (historically arranged) persons or forms of existence, the order here given is, of course, reversed. As to how this doctrine arose, we can only guess. Primitive Buddhism (in China) distinguished a material, visible and perishable body (色身 or rūpa kāya) and an immaterial, invisible and immortal body (法身 or dharma kāya), as attributes of human existence. This dichotomism—probably taught by S'ākyamuni himself—was even afterwards retained in characterizing the nature of ordinary human beings. But in later ages, when the combined influence of Shivaism, which ascribed to Shiva a threefold body (Dharmakāya, Sambhogakāya and Nirmana kāya) and Brahminism, with its Trimurti (of Brahma, Vishnu and Shiva), gave rise to the Buddhist dogma of a Triratna (Buddha, Dharma and Saṅgha), trichotomism was

taught with regard to the nature of all Buddhas. Bodhi 覺 being the characteristic of a Buddha, a distinction was now made of "essential Bodhi" 覺性 as the attribute of the Dharmakāya, "reflected Bodhi" 覺相 as the attribute of the Sambhoga kāya, and "practical Bodhi" 覺用 as the attribute of the Nirmana kāya; and Buddha, combining in himself these 3 conditions of existence, was said to be living, at the same time, in 3 different spheres, viz. (1.) as "having essentially entered Nirvāṇa," being as such a Dhyāni Buddha, living in Arūpadhātu in the Dharmakāya state of essential Bodhi, (2.) as "living in reflex in Rūpa dhātu" and being, as such, in the intermediate degree of a Dhyāni Bodhisattva in the Sambhoga kāya state of reflected Bodhi, and (3.) as "living practically in Kāmadhātu," in the elementary degree of a Manuchi Buddha in the Nirmana kāya state of practical Bodhi. In each of these 3 forms of existence, Buddha has a peculiar mode of existence, viz., (1.) absolute purity as Dhyāni Buddha, (2.) absolute completeness as Dhyāni Bodhisattva, and (3.) numberless transformations as Manuchi Buddha. Likewise also Buddha's influence has a different sphere in

each of these 3 forms of existence, viz., (1.) as Dhyāni Buddha he rules in the "domain of the spiritual" (4th Buddha kehētra), (2.) as Dhyāni Bodhisattva he rules in the "domain of success" (3rd Buddha kehētra), and (3.) as "Manuchi Buddha he rules in the domain of mixed qualities" (1st and 2nd Buddhakchētra). There is clearly the idea of a unity in trinity underlying these distinctions and thus the dogmas of the Trailokya, Trikāya and the Triratna (q. v.) are interlinked, as the subjoined synoptic table shews in detail.

Synoptical Scheme of the Triratna, Trikāya and Trailokya.

Buddha	Saṅgha	Dharma
Practical Bodhi	Reflected Bodhi	Essential Bodhi
Sākyaṃuni	Lochanā	Vairocana
Manuchi Buddha	Dhyāni Bodhisattva	Dhyāni Buddha
Nirmana-kāya	Sambhoga-kāya	Dharmakāya
Transformation	Completeness	Fortity
1st and 2nd Buddha-kehētra	3rd Buddha-kehētra	4th Buddha-kehētra
Kamadhatu	Rūpadhatu	Ārūpadhatu

TRIPITAKA (Pali. Pitakattaya. Singh. Tanpitaka. Tib. Sde snod gsum. Mong. Gourban aimak saba) 三藏 lit. 3 collections. The three divisions (in imitation of the Brahmanic distinction of Mantras, Brahmanas and Sūtras) of the Buddhist canon, viz., (1.) doctrinal books, v. Sūtras, (2.) works on ecclesiastical discipline, v. Vinaya, and (3.) philosophical works, v. Abhidharma. Chinese Buddhists added a fourth class of miscellaneous, canonical works (v. Samyakta piṭaka). The principal Chinese editions of the complete Buddhist canon are the 南藏 Southern collection, Nanking, A. D. 1368—1398, and the 北藏 Northern collection, Peking, A. D. 1403—1424.

TRIRATNA or Ratnatraya (Siam. Ratanatrai. Tib. Dkon mtchog gsum) 三寶 lit. the 3 precious ones, explained by 佛寶法寶僧寶 lit. the preciousness of Buddha, the law and the priesthood, or by 佛陀 or 勃塔耶 Buddha, 達摩 or 達而麻耶 Dharma, and 僧伽 or 桑渴耶 Saṅgha. Triratna signifies the doctrine of a trinity, which, peculiar to Northern Buddhism, has its root in the Tris'araya (q. v.), common among Southern and Northern Buddhists. Under the combined influence of Brahmanism which taught a Trimurti (Brahma, Vishnu and Shiva) and of the later Mahāyāna philosophy which taught the doctrine of the Trikāya (q. v.), Northern Buddhists in Tibet and China ascribed to one living personality the attributes of the three constituents (Tris'araya) of their faith, viz. Buddha, Dharma and Saṅgha, considering "Bodhi" as the common characteristic of the historic Buddha, of the law which he taught and of the corporate priesthood which now represents both. Accordingly they viewed Sākya-muni Buddha as personified Bodhi (覺性), Dharma as reflected Bodhi (覺相), and Saṅgha as practical Bodhi (覺用). The Tantra

School (A. D. 500) then spoke of these three as united in one (the Dhyāni or Nirvāṇa form of Sākya-muni). This School was particularly influenced by Nepalese Buddhism and by its doctrine of a triple existence of each Buddha as Nirvāṇa Buddha, Dhyāni Buddha and Manuchi Buddha. Accordingly Sākya-muni was now simply spoken of as personified Bodhi, i.e. as "Buddha," but as one, who in passing from this world, left behind him the reflex of his Bodhi in "Saṅgha" i.e. in the corporate existence of the Buddhist church as represented by the priesthood whilst he is now living in Nirvāṇa as the perpetual fountain source of "Dharma" i.e. the doctrines of Buddhism. Thus Buddha, Saṅgha and Dharma were viewed synthetically as three progressive stages in the development of Bodhi through the person of Buddha, to whom separate names were given corresponding to these stages, viz. Sākya-muni corresponding with Buddha, Lochana corresponding with Saṅgha, and Vairochana corresponding with Dharma (see under Trikāya). Next came atheistic philosophy which dealt with this dogma of a Triratna analytically, placing Dharma in the first rank as the first element in the trinity from which the others proceeded by evolution. According to these philosophical Schools, "Dharma" is not a person, but an

unconditioned and underived entity, combining in itself the spiritual and material principles of the universe, whilst from Dharma proceeded, by emanation, "Buddha" as the creative energy which produced, in conjunction with Dharma, the third factor in the trinity, viz. "Saṃgha," which is the comprehensive sum total of all real life. Thus the dogma of a Triratna, originating from three primitive articles of faith, and at one time culminating in the conception of three persons, a trinity in unity, has degenerated into a metaphysical theory of the evolution of three abstract principles. The common people, however, know nothing of this philosophical Triratna, but worship a triad of statues, representing either Amitābha with Avalokiteśvara and Mahasthāna, or S'ākyamuni with Avalokiteśvara and Maitreya, and calling the latter triad, "the Buddha of the past, present and future."

TRIRATNĀRYA 三寶尊

An Indian Bodhisattva, author of a commentary on the 佛母般若波羅蜜多圓集要義論 Buddha mātrika pradjñāpāramitā mahārtha saṃghiti s'āstra by Mahādignāga.

TRIS'AMBARA NIRDĒS'A

三律儀會 The first sūtra of the Mahāratanakāṭa collection;

a translation (A. D. 618—907) by Bodhiratchi.

TRIS'ARANA (Pāli. Saranagamana. Burma Tharanagon. Tib. Mtchiao gaum) 三歸 lit 3 refuges. The ancient Buddhist formula fidei, viz. (1.) 歸依佛 lit. I take refuge in Buddha, (2.) 歸依法 I take refuge in Dharma, and (3.) 歸依僧

I take refuge in Saṃgha. Out of these articles of faith, the dogma of the Triratna (q. v.) may have arisen.

TRIVIDHA DVĀRA 三門

or 三業 lit. 3 gates or professions (sc. body, mouth and mind). Purity of body, of speech and of thought. See S'īla.

TRIVIDYĀ 三明 (智) lit.

3 clear (conceptions). Three elementary axioms, viz. (1.) Anitya 無常 lit. impermanency (of all existence), (2.) Dukha, 苦 lit. misery (as the lot of all beings), (3.) Anātmā 身如泡沫 lit. bodily existence as unreal as a bubble.

TRIYĀNA (Siam. Trai pidok)

三乘 or 三車之教 or 三乘法門 (1.) Three vehicles (sc. across Saṃsāra into Nirvāṇa), (a.) sheep, i.e. S'ravakas (b.) deer, i.e. Pratyēka Buddhas, (c.) oxen, i.e. Bodhisattvas; salvation by

three successive degrees of saintship. (2.) The three principal Schools of Buddhism, viz the Mahâyâna, Hinâyâna and Madhyimâyâna Schools.

TSÂUKÛTA 漕矩吒 Ancient (Arachotos) kingdom in N. W. India (near Ghuznee).

TUCHITA (Singh. Tusita. Burm. Toccita. Siam. Dosit. Tib. Dga ldan. Mong. Tegis bajasseno langtu) **兜率陀** or **兜術** (陀) or **兜師** (or 駛 or 史) **多** or **觀史多** (or 陀) explained by **喜樂** lit. joyful, or by **聚集** lit. assembly. The 4th Devaloka, where all Bodhisattvas are reborn before finally appearing on earth as Buddha. Maitreya resides there, but is, like all other Bodhisattvas, now in Tuchita, already engaged in promoting Buddhism, and occasionally appears on earth by the Anupadaka birth. Life lasts in Tuchita 400 years, 24 hours being equal to 400 years on earth.

TUKHÂRA 兜佉勒 or **觀貨羅** or **月支國** lit. the kingdom of the Yueh-chi (Getae). (1.) The region around Badakchan. (2.) The Tochari Tartars. See Kanichka.

TYÂGÎHRADA or **Djivakahrada** **烈士池** lit. the hero's lake. A lake near Mrigadava.

U.

UCHNÎCHA (Tib. Gtang tor or Thor tobog) **烏** (or 鬱) **失** (or 瑟) **尼沙** or **烏瑟膩沙** explained by **肉髻** lit. a coiffure of flesh or by **佛頂骨** lit. Buddhôchapaicha (q.v.), with the note "a fleshy protuberance on Buddha's cranium, forming a natural hairtuft." Originally a conical or flame-shaped hairtuft on the crown of a Buddha, in later ages represented as a fleshy excrescence on the skull itself; one of the 23 Lakshanas. See Sarvadurgati, etc.

UD A or **Utkala** or **Udradesa** **烏荼** Ancient kingdom (now Orissa) in India.

UDAGAYANA **北行** lit. (the sun) moving northwards. See under Sârya.

UDAKHÂṆḌA **烏鐸迦漢荼** Ancient capital (Embolina, now Ohind N. E. of Attek) of Gandhâra.

UDÂNA **鬱** (or 優) **陀那** or **烏枕南** explained by **無問自說** lit. (unasked) impromptu discourses. Sûtras, differing in form from ordinary Sûtras (in which the subject matter is introduced by a question addressed to Buddha).

UDAYANA RÂDJA (Tib. Htch

arpo) 烏陀憊那 or 優填 or 出愛王 A king of Kāus'ambi, entitled 弗少王 Vatsarāja, said to have had the first statue of Buddha made. But see under Prasenajit and S'āk-yamuni.

UDĀYANA VATSARĀ-DJA PARIPRITCHCHĀ. Title of 3 translations, viz. (1) 佛說優填王經 A. D. 265-316, (2) 優陀延王會 by Bodhiratni, A. D. 618-907, and (3) 佛說大乘日子所王問經.

UDĀYI or Udayibhadra 優陀夷 or 出現 lit. (born when) the sun shone forth. (1.) A disciple of S'āk-yamuni, to be reborn as Buddha Samantaprabhāsa. (2.) A son of Adjātas'atru, also called Sīmha.

UDITA 烏地多 A king in N. India, who patronized Hīnentsang (A. D. 640).

UDJDJAYANA. or Uddjayini 優禪尼 or 烏闍衍那 Ancient kingdom and city (Ozene, now Onjein) in W. India.

UDJDJAYANTA 有善多 A mountain (with a monastery) in Surāṣṭra.

UDJIKAN v. Hadjikan.

UDYĀNA or Ujjiyāna 烏耆延那 or 烏杖烏 or 烏

(孫) 場 or 烏婁 (or 長) explained by 苑 lit. (a country of) parks. Ancient kingdom (Suas-tene) in N. W. India, along the S'ubhavastā. Some identify it with Urdhastāna.

UDRA RĀMA PUTRA or Udraka or Rudraka (Tib. Rangabyed kyi bu Lhag spyod) 鬱陀羅摩子 or 鬱頭藍子 lit. Udra the son of Rama. A Brahman, for a time teacher of S'āk-yamuni.

UDUMBARA 優曇鉢羅 or Nila udumbara 尼羅優曇鉢羅 explained by 靈瑞 lit. a supernatural omen. (1.) The Ficus glomerata, symbol of Buddha because "it flowers but once in 3000 years," sometimes confounded with Panasa. (2.) A lotus of fabulous size.

UIGURS 僞彝 or 僞胡 The Turkish tribe of 高車 or 高昌 Kao-chang, settled (A. D. 649) near Turfan, then (A. D. 750) divided into 2 branches (Abhulgasi and Tokus Uigurs) which (A. D. 1000) invaded Tangut but were driven westward by Chinghis Khan. He adopted their alphabet (probably of Nestorian origin), which was eventually used to translate (A. D. 1294) the whole Buddhist canon from Sanskrit and Tibetan texts.

ULAG 烏落 A Tibetan (or Uigur) term for compulsory post (socage) service, supply of porters and beasts of burden for travelling officials and priests (in Mongolia and Tibet).

U L L A M B A N A 烏藍婆
(拏) explained by **倒懸** lit. hung up by the heels (?), or **盂蘭** or **盂蘭盆** explained by **貯食之器** lit. a utensil to pile up (offerings of) food. The festival of all souls (**醮**) as now held in China annually during the 7th moon, when Buddhist (and Taoist) priests read masses to release the souls of those who died on land or sea from purgatory, scatter rice to feed *Prētas*, consecrate domestic ancestral shrines, burn paper clothes, on the beach or in boats, for the benefit of those who were drowned (**燒衣節**), and recite *Yoga Tantra* (such as are collected in the **瑜伽集要頌口食儀** translated by Amoghavajra, (A. D. 746—771) accompanied by magic fingerplay (*Mudrā*) to comfort ancestral spirits of seven generations in purgatory (*Nāraka*), in temporary sheds in which statues of the popular Buddhist deities, groups of statuettes representing scenes from Chinese history, dwarf plants, silk festoons, chandeliers and lamps are

brought together in a sort of annual religious exhibition, enlivened by music and fire works, the principal ceremonies being performed at midnight (especially on the 15th day of the 7th moon). The expenses of the priests and the exhibition are defrayed by local associations (**孟蘭勝會**) levying contributions on every shop and household, the whole performance being supposed to exorcize the evil spirits which otherwise would work financial and sanitary ruin in the neighbourhood, besides giving every individual an opportunity of obtaining the intercessory prayers of the priests for the benefit of his own deceased ancestors or relatives. The similarity which exists between these ceremonies and the ancient (and modern) *Gtorma* "strewing oblations" of Tibet is so great, that it is probable that the Chinese ceremonial is the Tibetan *Gtorma* ritual engrafted upon Confucian ancestral worship. This agrees with the known fact that a native of *Takhāra*, *Dharmarakṣa* (A.D. 265—316), introduced in China and translated the *Ullambana Sūtra* **佛說盂蘭盆經** which gives to the whole ceremonial the (forged) authority of *S'ākyamuni*, and supports it by the alleged experiences of his principal disciples, *Ananda*

being said to have appeased Prêtas by food offerings presented to Buddha and Saṃgha, and Maudgalyāyana to have brought back his mother who had been reborn in hell as a Prêta. Although introduced in China in the 3rd century, this ceremonial was popularized only through Amoghavajra (A.D. 732) and the popular influence of the Yogācārya School. The whole theory, with its ideas of intercessory prayers, priestly litanies and requiems, and ancestral worship, is entirely foreign to ancient and Southern Buddhism.

ULLAṆGA 鬱 罽 迦 or 鬱伽 A native of India, author of 2 philosophical works, viz. 緣生論 Nidāna s'āstra, translated (A. D. 607) by Dharmagupta, and 大乘緣生論 Mahāyāna nidāna s'āstra, translated (A. D. 746—771) by Amoghavajra.

UMA s. a. Durga.

UṆĀDI 唄 (or 溫) 那地 A class of poems composed of 2500 s'lokas.

UPĀDĀNA 取 lit. grasp. Clinging to life as long as possible; the 4th of the 12 Nidānas.

UPADEŚA 烏 (or 鄔) 波 第 (or 提) 樂 or 優 波 提 舍 or 論 議 lit. s'āstras and discussions. (1.) Dogmatic treatises

(s'āstras), a section of the canon, s.a. Abhidharma piṭaka. (2.) Another name for Tantras, as text books of the Yogācārya.

UPADHYĀYA 烏 波 陀 耶 or 有 波 第 耶 夜 or 和 闍 or 和 闍 or 和 尚 explained by 親 教 師 lit. self-taught teacher, or by 知 有 罪 無 罪 lit. one who knows sinfulness from sinlessness, or by 近 誦 lit. one who reads (the canon) near (to his superior), with the note, "in India the vernacular term for Upadhyāya is 殞 社 (Mun-shuee ?), in Kustana and Kashgar they say 鵲 社 (hwah-aho) and from the latter term are derived the Chinese synonyms 和 闍 (hwo-she) and 和 尚 (hwo-shang)." Upadhyāya was originally the designation, in India, of those who teach only a part of the Vedas, the Vedāṅgas. Adopted by Buddhists of Central Asia, the term Upadhyāya signified the ecclesiastics of the older ritual, in distinction from both Lamas and Bon-po or Bonzes (adherents of the indigenous religion of Tibet, corresponding with the Taoist 道 師 of China). In China, the term 和 尚 was first used as a synonyme for 法 師 i. e. Buddhist (not Taoist) ecclesiastics,

engaged in popular teaching (whether belonging to the Lotus School 蓮宗, or to the Tien-t'ai School 天台八教, or to the Avatamsaka School 華嚴部), in distinction from ecclesiastics of the Vinaya School 律師 and of the Dhyāna School 禪師. The term Upadhāya (Tib. Mkhan po) is now-a-days, and specially in Tibet, also a designation of the abbot of a monastery, but in popular parlance it signifies in China simply a Buddhist ecclesiastic (of any rank whatsoever) as distinguished from a Taoist priest or from a Confucian scholar.

UPADJITA v. Upas'anta.

UPAGARUḌA 愛波迦婁荼
A fabulous bird. See Garuḍa.

UPAGUPTA (Tib. Oye sbas)
烏 (or 鄔) 波毘多 or 優波掘多 explained by 近護 lit. near protection. The fourth patriarch, a native of 吒利 (Pāṭaliputra?), a S'ūdra by birth, personal conqueror of Mara; laboured at Mathura; died B.C. 741 (or 335).

UPĀLI (Tib. Nye var khor. Mong. Tchikola Aktehi) 優波離 A disciple of S'ākyamuni, a S'ūdra by birth, a barber, to whom Buddha gave the title 持戒 "superior of the Vinaya," one of the

3 Sthaviras of the 1st synod (B. C. 543), one of the reputed compilers of the Vinaya.

UPĀNANDA (Tib. Nye dgah vo)
烏波難陀 or 跋難陀
(1.) An Arhat, disciple of S'ākyamuni. (2.) A Nāga king.

UPĀSAKA (Singh. Upasika. Tib. Dge snen. Ming. Ubaschi) 烏波索 (or 娑) 迦 or 烏婆塞 or 近侍 lit. close attendant, or 信事男 or 近事男 lit. male devotees. Lay-members of the Buddhist church who, without entering upon monastic life, vow to keep the principal commandments. If females, they are called Upāsikā (Singh. Upasikawa. Tib. Dge snen ma. Mong. Ubaschanza) 烏波斯 (or (or 賜) 迦 or 優波夷 explained by 近事女 or 近善女 lit. female devotees.

UPAS'ANTA or Upadjita 優波扇多 or 法勝 (Dharmad-jina?). A native of India, author of the Abhidharma hridaya s'āstra (q.v.), translated (A. D. 391) by Sañghadeva, with a commentary 法勝阿毗曇心論, translated (A.D. 563) by Narendrayas'as.

UPASĒNA 額鞞 A military title, like As'vadjit.

UPASTHÂNA (Pāli. Patthāna, Singh. Passana) 處 lit. condition, dwelling. See Smṛity upasthāna.

UPASŪNYA 月婆首那 or 高空 A prince of Udjayana, who came to China A. D. 538—541, and translated several works.

UPATICHYA (Pāli. Upatissa. Tib. Nergyal) 優婆塞 (or 底沙) (1.) Another name for S'āriputra. (2.) A native of India, author of the Vimokṣhamarga sūtra 解脫道論, translated (A. D. 505) by Saṃghapāla.

UPĀYA or Upāya kaus'alya 方便度 lit. salvation by (proper) means. The knowledge and use of the proper means of salvation; the 7th of the 10 Pāramitās.

UPECKCHĀ 優畢叉 or 捨 lit. renunciation. A state of absolute indifference, attained by renouncing any exercise of mental faculties.

UPOCHANA v. Pochadha.

URAGASĀRA s.a. Tchandanēva.

URASI 烏剌尸 Ancient province (Ousastens) of Cashmere (the modern district of Rash, W. of Muzafarabad).

URDDHASTHĀNA or Vardhaasthāna 佛栗持薩儻那 Ancient kingdom (Ortoespana) and city (now the Bala Hisar of Cabul).

URNA (Tib. Mdzod spu) 眉間白毛 lit. white hair between the eye brows. A circle of hair (issuing rays of light illumining every universe) between the eye-brows of a Buddha; one of the 32 Lakṣaṇas.

URUVILVĀ (Singh. Urawelaya) 苦行林 lit. forest of painful practices, or 木瓜林 lit. papaya forest. A place near Gayā, where S'ākyamuni practised austere asceticism for years.

URUVILVĀ KĀSYAPA 優樓 (or 盧) 頻螺迦葉波 One of the principal disciples of S'ākyamuni, so called either because he practised asceticism in Uruvilvā or because he had on his breast a mark resembling the papaya (v. Uruvilvā) fruit. He is to re-appear as Buddha Samantaprabhāsa.

UTCHTCHASAYANĀ MAHĀSAYANĀ 不坐高廣大壯 lit. not to sit on a high, broad and large couch. The 9th of the S'ikṣhāpāda.

UTKALA s.a. Uḍa.

UTKATUKĀSANA (Tib. Skyil mo krung) 結跏趺坐 lit. sitting cross-legged (on the hams), with the note "so that body and soul remain motionless." The orthodox posture of ascetics, best adapted for meditation, viz. sitting one's hams so that the

feet are not seen, or so that the soles are turned upwards.

UTPALA 鬱 (or 優) 鉢羅 or 盪鉢羅 or Nila utpala 尼羅烏 (or 漚) 鉢羅 explained by 青蓮花 lit. blue lotus, or 黛花 lit. dark (blue) flower. (1.) One of the 8 large cold hells (Nāraka), where the cold causes the skin to burst, till it seems covered as with lotus buds. (2.) One of the 10 hot Lokantarika hells (Nāraka), where the flames resemble numberless lotus flowers.

UTTARA 盪呬羅 or 上 lit. superior. An Arhat of Tchulya, a disciple of Dēva.

UTTARĀCHĀDHA 盪呬羅頰沙茶 The month of S'ākyamuni's conception (14th day of 4th moon to 15th day of 5th moon).

UTTARA KURU or Kurudvipa (Singh. Utarakura. Siam. Udorakaro thavib. Tib. Byang gyi sgra mi snan. Mong. Moh dohtou) 鬱怛 (or 多) 羅拘 (or 究) 樓 (or 留) or 鬱怛羅越 or 鬱單越 or 盪怛羅句 (or 拘) 盧 (or 羅) or 烏苔羅孤羅尼 or 俱盧州 explained by 高上 lit. higher than any (other con-

tinents), or 勝州 lit. the superior continent. (1.) The northern of the 4 continents around the Mēru, square in shape, inhabited by square-faced people. (2.) The dwelling of gods and saints in Brahmanic cosmology.

UTTARĀSAMGHĀṬI 鬱 (or 郁) 多羅僧伽 or 漚 (or 郁) 多羅僧 explained by 衣著上 lit. overcoat, or by 覆左肩衣 lit. a robe flung over the left shoulder (sc. leaving right arm and breast free). Part of a priest's ornate, also called Saṃkakahika (Mong. jeke majak) 僧脚崎 or 僧祇支 or 僧脚差 or 僧瓶. See also Kachāya and Saṃghāṭi.

UTTARAS'ĀILĀH 鬱多世羅部 or 北山部 The so-called School of the northern mountain.

UTTARASĒNA 盪怛羅犀那 or 上軍 lit. superior army. A king of Udyāna, who obtained some of Buddha's s'arīra.

V.

VĀCHPA (Pāli. Wappa. Tib. Rlangs pa) 婆沙波 or 婆敷 or Das'abala kās'yapa 十九迦葉 One of the first 5 disciples of S'ākyamuni.

V A D I or Vati 伐地 Ancient kingdom and city (now Belik) on the Oxus.

V A D J R A (Tib. Rdo rje. Mong. Ortschir) 伐 (or 跋) 闍 羅 or 跋 拆 羅 or 金 剛 杵 lit. the diamond club. (1.) The sceptre of Indra, as god of thunder and lightning, with which he slays the enemies of Buddhism. (3.) The ritual sceptre of priests, exorcists and sorcerers, held and moved about in different directions during prayer, as the symbol of supernatural power. (4.) The emblem of Buddha's power over evil (金剛喻佛性). (5.) A Nirgrantha, who foretold Hiuentang's return to China.

V A D J R A B H A I R A V A T A N T R A K R O T A T A I T V A R Â D J A 佛說妙吉祥瑜伽大教金剛部羅縛輪觀想成就儀軌經 Title of a Yoga Tantra, translated A. D. 982—1,001.

V A D J R A B O D H I 跋 日 羅 菩 提 or 金 剛 智 lit. wisdom of the Vadjra. A Brahman of Malaya (A.D. 719).

V A D J R A G A N D H A 金 剛 香 A fictitious Bodhisattva.

V A D J R A G A R B H A R A T N A R Â D J A T A N T R A 最 上

大 乘 金 剛 大 教 寶 王 經 Title of a translation (A. D. 746—771) by Dharmadêva.

V A D J R A K U M Â R A T A N T R A 聖 迦 柅 忿 怒 金 剛 童 子 菩 薩 成 就 儀 軌 經 Title of a translation (A. D. 746—771) by Amogha vadjra.

V A D J R A M A N D A D H Â R A N Î Title of 2 translations, viz. (1.) 金 剛 上 味 陀 羅 尼 經 by Buddhas'ânîa, A. D. 386—531, and (2.) 金 剛 場 陀 羅 尼 經 by Dñânagapta, A. D. 487.

V A D J R A P Â N Î or Vadjradhara (Tib. Lag na rdo rje, or Phyang rdor. Mong. Utschir bani) 幹 資 羅 巴 尼 or 跋 闍 羅 波 膩 or 和 夷 羅 洄 閱 叉 explained by 手 執 金 剛 杵 lit. the holder of the vadjra, or by 密 跡 金 剛 菩 薩 lit. guhyapada bodhisattva (a noted wrestler). (1.) Indra (q.v.), who, in a former djâtaka, as a son of a Tchakravartti, took an oath to defend Buddhism, and was then reborn as king of the Yakchas, in which capacity he holds the vadjra ready to crush every enemy of Buddhism. (2.) Mandjûs'ri, as the Dhyâni Bodhisattva (i. e. the spiritual son, or reflex existing in the world of forms), of the Dharma kâya form of existence

(see under Trikāya) of the Dhyāni Buddha Akchobhya. (3.) A popular deity, the terror of all enemies of Buddhist believers, specially worshipped in exorcisms and sorcery, by followers of the Yogācārya School.

VADJRA SAMĀDHI 金剛三昧 A degree of Samādhi.

VADJRA SAMBHAVE 幹資羅三葩微 or Vajra dbhave 幹資魯貳葩微 Thou who art originated in (or hast existence from) the vajra. An exclamation, addressed to Buddhas in prayer.

VADJRĀSANA s.a. Buddhimaṇḍa.

VADJRASATTVA (Tib. Bha rdje sems dpar snang) 幹資羅薩埵 A fictitious Bodhisattva, who became the 6th Dhyāni Buddha of the Yogācārya School.

VADJRASEKHARA VIMĀNA SARVA YOGAYOGI SŪTRA 金剛峰樓閣一切瑜伽瑜祇經 Title of translation (A.D. 723—730) by Vajra bodhi.

VADJRASŪKĪ SĀSTRA 金乘針論 Title of a translation (A. D. 973—981) by Dharmadēva.

VADJRĀTCHĀRYA 金剛上師 lit. superior master of the vajra. Epithet of leaders of the Yogācārya School.

V A D J R A TCHITCHEDIKĀ PRADJÑĀPĀRAMITĀ. Title of 3 translations (of a portion of the Mahāpradjñāpāramitā), viz. (1.) 金剛般若波羅蜜經 by Kumāradjīva, A. D. 384—417, also by Bodhirutchi, A. D. 509, and by Para mārtha, A. D. 592, (2.) 能斷金剛般若波羅蜜經 by Hīnēnsang, A. D. 618, and again A. D. 603 by another, (3.) 金剛能斷般若波羅蜜經 by Dharmagupta, A. D. 489—918.

VADJRODBHAVE v. Vajra sambhave.

VAIBHĀCHIKAS 毗婆沙論師 lit. masters of the Vibhācha s'āstra. A School of philosophers who held that mental concepts are formed through direct contact (denied by the Sāntarāntikas) between the mind and the external objects. See Sarvāstivādaśā.

VĀIDĒHĪ (Tib. Las bphags) 實提希 or 提希 or 思惟 lit. thought. The wife of Bimbisāra, mother of Adjātas'atra, also called S'ribhadra.

V Ā I D U R Y A (Tib. Dkarpo or Sogon po) 毗頭利 or 鞞稠利夜 or 吠瑠璃耶 or (毗)瑠璃 (1.) Lapis lazuli, described as a green, incombustible, gem. (2.) A mountain near Vārāṇasī.

V A I H Â R A (Pāli. Vibhara) **賓波羅窟** A cavern temple (Baibhargiri) near Radjagriha, where Buddha engaged in meditation.

V A I P U L Y A **毗富羅**
One of the 10 fabulous mountains.

V A I P U L Y A or Mahāvaiṣṭvya sūtras **毗佛畧** or **方等** or **廣方** or **無量義經** lit. sūtras of unlimited meaning. A class of sūtras, viz. amplified and diffuse editions (of later date), first introduced in China (A. D. 266-317) by Dharmarakṣa.

V A I R Â T A **般里夜多羅**
Ancient kingdom and city (now Beerat) in India.

VAIROTCHANA (Tib. Roam par saung midzad) **毗盧遮** (or **折**) **那** explained by **遍照** lit. all illumining. (1.) The highest of the Trikāya (q. v.), corresponding with Dharma in the Triratna (q. v.), the personification of essential bodhi and absolute purity, who lives in the 4th Buddhakṣetra or Ārupa dhātu as the first of the 5 Dhyāni Buddhas, having for his Dhyāni Bodhisattva (or reflex in the world of form) Samantabhadra. (2.) A S'ramana of Cashmere (contemporary of Padma sambhava) who introduced Buddhism in Kustana and laboured in Tibet as one of the

great translators (Lo tsa ba tchen po) of the canon.

VAIROTCHANA RAS'MI PRA-TIMANḌITA **淨光莊嚴**
(1.) A fabulous universe (v. Kamaladala). (2.) The fabulous realm of S'ubhavyuha and Djaladhara gardjita.

VAIROTCHANA RAS'MI PRA-TIMANḌITA DHVADJA **光照莊嚴相** A Bodhisattva, disciple of S'ākyamuni. See also Vimaladattā.

V A I S ' A K A **鞞索迦** Ancient kingdom in India, probably the region near Biswah in Oude.

V A I S ' Â K H A or Vis'ākha matri (Pāli. Wisākhā matawi. Singh. Wisakha) **鞞索迦** or **鼻奢佉** or **毗舍佉母** The wife of Ananthapiṇḍika, so called because born in the month Vāis'ākha **吠舍佉** (2nd month in spring, 15th day of 2nd moon to 16th day of 3rd moon). She built a vihāra for Sā'kyamuni, and became "mother" superiress of a number of Upāsikās.

V A I S ' Â K H Y A **毗舍佉**
A S'ramana of India, author of a work on the (Mūlasarvāstivāda) vinaya.

V A I S ' Â L Î (Pāli. Vesaliya. Singh. Wisala. Tib. Spong byed Mang. Utu) **毗舍離** or **吠舍釐** or **維耶離** or **鞞奢隸夜**

Ancient republic (v. *Litchhavia*) and city (near *Bassahar*, N. of *Patna*), where the 2nd synod (B. C. 443) was held.

VAIS'ECHIKA (Tib. *Bye brag pa*) 韓思迦 or 衛世師 or 勝宗 lit. School of conquerors, explained by 勝論外道 lit. heretics who defeated the (adherents of the) *s'āstras*. An atomistic School (founded by *Kanāda*). It taught, like the *Sāṃkhya* philosophy, a dualism of an endless number of souls and a fixed number of material principles, by the interaction of which, without a directing unity, cosmic evolution proceeds, and it occupied itself, like the orthodox *Nyāya* philosophy, chiefly with the theory of knowledge, but it differed from both by distinguishing 6 categories or objects of cognition, 六諦, viz. substance, quality, activity, species, distinction and correlation, and 9 substances (possessed of qualities), 九陰, viz. the 5 elements, time and space, spirit (*manas*) and soul (*atma*).

VAIS'RAMAṆA or *Vais'ramaṇa* or *Dhanada* (Singh. *Wesamuna*. Siam. *Vetsuvan*. Tib. *Ream thos kyī bu*. Mong. *Bisman tegri*) 韓舍羅婆拏 or 韓室羅憊囊 or 毗沙門 or 毗捨明 explained by 遍聞

or 普聞 or 多聞 lit. universal (or varied) hearing; or *Kuvēra* 俱乞羅 explained by 財神 lit. the god of riches. (1.) The god of riches (*Kuvēra*) of ancient Brahmanism, who was reborn as such, because he was, when a man, specially attached to Brahmanic students of the *Vedas*. (2.) *Kuvēra*, as a god of modern Brahmanism, one of the 8 *Lokapālas* (regent of the North) and guardian of the mineral treasures (of *Kailāsa*), with 3 heads, 3 legs, 8 teeth, 1 ear-ring, green eyes and leprous body, who is moved by magic incantations to grant wealth. (3.) One of the *Tchatur Mahārādja* (q. v.), guardian of the North and king of *Yakchas*, reborn as such because he was converted by *S'ākyamuni* who admitted him to the priesthood, whereupon all other disciples, affrighted, exclaimed, 伊是沙門 "Why? He a *S'ramaṇa*!" Hence his name *Vais'ramaṇa*. He is also styled "regent of the stars," and worshipped as the god of wealth, since the emperor *Huen-tsung* (A. D. 753) canonized him as such. He plays an important part in the *Tantras*, in sorcery and exorcism.

VAIS'RAMAṆA DIVYARĀDJA SŪTRA 佛說毗沙門天

王經 Title of a translation (A. D. 973—981) by Dharmadêva.

V A I S' Y A (Tib. Rdje hu rigs)

毗舍多 (or **羅**) or **吠奢** or **吹舍** explained by **居士** lit. burghers, or **商賈** lit. merchants. The Indian caste of traders.

V A K C H U v. Vanku.

V A K H A N v. Invakan.

V A K U L A **薄句** (or **枸**)

羅 or **善容** (1.) An intelligent disciple of S'âkyamuni, to be reborn as Buddha Samantaprabhâsa. (2.) A demon.

VALLABHÎ **伐臘毗** Ancient kingdom and city on E. coast of Gujerat. See Lâra.

V A N A **越鞋** (1.) A s'rêchth-in of the time of S'âkyamuni. (2.) Another name for Varapa.

V A N K S U or Vakchu (Tib. Pak tchhu. Mong. Amudena) **縛芻**

or **博义** or **薄义** or **婆义** explained by **清河** lit. blue river, or **清河** lit. pure river.

The Oxus, said to issue from lake Anavatapta (or Sirikol), through "the horse's mouth (of lapis lazuli)," to flow once round the lake, and then W. (or N. W.), until it falls into "the northern ocean" (Caspian).

VARAHAMULA v. Paramalagiri.

V A R A N A **伐刺拏** or Vana

跋那 Ancient province and city (Banagara) of Kapis'n, now Bann on the lower Kuram.

VÂRÂNASÎ (Burm. Baranathêe.

Tib. Waranasse) **波刺那斯** or **波羅奈** (斯) or **波羅痾** (or **捺**) (斯) (or **寫**) explained by **江遶城** lit. a city surrounded by rivers. Ancient kingdom and city, the headquarters of Shivaism, now Benares.

V A R A N G A L A v. Viṅgila.

VARAPRABHA **妙光** Maitrêya, in a former djâtaka, when he was a Bodhisattva, with 800 disciples.

V A R A S Ê N A **嚩羅犀那** A pass (the Pareah or Aparasvin of the Zendavesta) on the Paropamisus, now called Khawak, S. of Inderaub.

VARAVALÎN s.v. Alai.

VARCHA VASANA (Pâli. Vassa)

跋利沙 or **婆利師** or **雨時** lit. rainy season, or **雨安**

居 lit. rest during rains, or **坐**

臘 lit. retreat during the month

Nabhas, or **夏坐** lit. summer

retreat. The ancient duty of

spending the rainy season in

devotional exercises in a monas-

tery, in China either from the

16th day of 5th moon to the 15th

day of 9th moon or during one

month in each season.

VARCHIKA (Pāli. Varcha)

婆(利)師(or 使)迦 or 婆
師波利 or 雨時生花
lit. a flower which grows in the
rainy season, or 夏生花 lit.
flower which grows in summer.
A kind of perfume, perhaps
Lignum aloes.

VARDASTHĀNA v. Urd-
dhasthāna.

VARDHANA v. Puṣṭi-
vardhana.

VARIKATCHA or Varukatchēva
s.s. Barukatchēva.

VARMA VYŪHA NIRDĒSA 被
甲莊嚴會 Title of a trans-
lation (A. D. 618—907) by
Bodhiruci.

VABUCHA 跋盧沙 Ancient
town (now Palodheri or Pelley)
in Gāndhāra.

VARUNA (Tib. Tchu lha) 婆
樓那 or 水天 lit. the dēva
of waters. The Brahmanic god
of heaven, regent of the sea, and,
as one of the 8 Lokapālas,
guardian of the West.

VASĀVARTI s.s. Parānirmita
Vas'avarti.

VASIBHA 婆私瑟佉 or
大仙 lit. the great richi. One
of the 7 Brahmanic richis, a
patron of Buddhist priests, now
worshipped as regent of a star.

VASUBANDHU 伐蘇槃度
or 婆藪槃豆 or 婆修

盤頭 or 世親 or 天親
A native of Rājagriha, descen-
dant of Vais'akha, younger bro-
ther of Asaṅgha, twin brother
of Kichū (鷲尼), a disciple of
Nāgārdjuna and, like the latter,
teacher of the Amitābha doctrine;
laboured (until 117 A.D.) in
Ayodhyā, as the 21st (or 22nd)
patriarch; author of some 36
works; now revered as a Bod-
hisattva residing in Tāvātī.

VASUBHADRA 素婆跋陀
or Giribhadra 山賢 A Śramaṇa
of India, author of the 三法度
論 Tridharmaka s'āstra, com-
mented on by Saṅghasēna, and
translated (A.D. 391) by Saṅ-
ghadeva.

VASUDĒVA 槃敷天 In
Brahmanic mythology, the father
of Krishna.

VASUDHARA SŪTRA 持
世經 Title of a translation (A.
D. 384—417) by Kumāradjiva,
s.s. Dharmamudrā sūtra 佛說
法印經 translated (A.D. 980
—1000) by Dānapāla.

VĀSUKI 和修吉 or 多頭
lit. many-headed. A king of
Nāgas.

VASUMITRA 伐(or 婆)
蘇蜜多(or 咀)羅 or 和
須蜜多羅 or 婆須蜜
or 世友 lit. friend of the

world. (1.) A native of N. India, converted by Mikkaka; one of the 500 Arhats; a follower of the Sarvastivādāḥ and author of many philosophical works; sometimes counted as successor to Mikkaka and therefore 7th patriarch (in which case Buddhanandi is counted 8th, Buddhāmitra 9th, and so on); died B.C. 590. (2.) Name of the president of the 3rd or 4th synod (B.C. 153).

VASUVARMA 婆蘇跋摩 An adherent of the Hinayāna, author of the Tchatur satya s'āstra.

VATAYANA RÂDJA 隙塵 The atom of dust that lodges in the tiniest crack; the 7th part of a Sas'arādja.

VATI v. Vadi.

VATSARÂDJA v. Udāyanarâdja.

VATSAPATTANA v. Kaus'āmbi.

VATSARA 歲 The solar year. See Ayana, Udagāyana, Dakchināyana and Sūrya.

VATSA SŪTRA. Title of 2 translations, viz. **佛說犢子經** A.D. 220—280, and **佛說乳光佛經** by Dharma rakcha A.D. 265—316.

VATSU or Vasu 跋私 An ancient richi.

VATSIPUTRÎY ÂH or Vāsa-
putriyāḥ **跋私弗多部羅**
or **跋私弗底與部** or **婆**
蹉富羅部 or **佛婆羅部**

or **婆雌子部** or **犢子部**
lit. the School of Vatsa, or **可住**
子部 lit. the School of Vāsa. A philosophical School "the Vinaya texts of which never reached China;" a sub-division of the Sarvastivādāḥ (or Sammatāḥ), founded by Vatsa, a descendant of Vatsu (or by Vāsa).

VĀYU 止息 lit. stop breathing. Holding one's breath, as a preliminary condition of entering samādhi (and obtaining magic power).

VĒDA (Tib. Rig byed) 伏陀 or **鞞陀** or **韋陀** or **獸** or **毗陀** explained by **知** lit. knowledge. (1.) The Vēda (never translated into Chinese), viewed by Chinese Buddhists as a heretical work, compiled by Brahma and subsequently by Vyāsa (q. v.), first in one book, then in 4 books (see Ayurvēda, Râdjarvēda, Sāmavēda and Atharvavēda) and finally in 25 books. (2.) A Bodhisattva, general (**天將**) of the Tchatur Mahārâdjas, worshipped as a Vihārapāla.

VĒDANÂ 受 lit. sensation. The second of the 5 Skandha, perception (by the senses); the 6th Nidāna.

VĒDANÂ SMRITY UPASTHÂNA (Pāli. Wēdanānu pasāna) **念受**

苦處 lit. remember that the dwelling of sensations is misery. One of the 37 Bodhipakṣika-dharma; one of the 4 Smṛity-upasthāna, viz. the recognition that all forms of sensation are but so many forms of misery.

VĒMATCHITRA 毗摩質多羅 or **海水波音** A king of Asuras, residing at the bottom of the sea; father of Indra's wife.

VĒNUVAN'A (Tib. Od ma)
竹林 or **竹苑** lit. bamboo park. The Karaṇḍa vēnuvāna (q. v.) with a vihāra (**竹林精寺** or **竹苑寺**), the favourite resort of S'ākyamuni.

VĒTĀLA SIDDHI 毗陀羅悉底 The art of obtaining siddhi (q. v.) by means of incantations and sacrifices performed over a corpse.

VĒRĀMAṆĪ v. Pantcha vēramapī.

VĒTĀLA 毗陀羅 or **韋陀羅** or **赤色鬼** lit. red demon, or **厭禱鬼** lit. a demon who loathes prayer. A class of demons dwelling in, and able to quicken, dead bodies.

VIBHĀCHA S'ĀSTRĀ 毘婆沙論 A philosophical work by Kātyāyana putra, translated (A. D. 383) by Saṅgha-bhūti.

VIBHĀCHA VINAYA 善見毗婆沙律 A work on ecclesiastical discipline by Manura, translated (A. D. 489) by Saṅghabhadra.

VIBHĀDJYA VĀDINĀḤ 分別說部 lit. a School which discusses distinctions. A sub-division of the Sarvāstivādāḥ.

VICHĀṆA 毗沙拏 or **角** lit. horn (sc. of the Khadga). Epithet of every Pratyēka Buddha, as he lives lonely (khadga) like the one-horned rhinoceros.

VIDĒHA (Tib. Lus bphags) 毗提訶 or **佛提婆** or **弗于建** (1.) Abbreviation for Purvavidēha, (2.) Another name for Vais'ālī and the region near Māthava.

VIDHI 術 The methods employed in magic performances.

VIDJAYA 月授耶 or **最勝** lit. most victorious. An epithet of all Buddhas.

VIDJĀNA S'ĀSTRAS 因明論 Works on the Nyāya (orthodox) philosophy, on logic and dialectics.

VIDJÑĀNA (Pāli. Viññana. Singh. Winyāna. Burm. Wignian. Tib. Rnam shes) 識 lit. knowledge. (1.) The 10th of the 12 Nidānas, viz. perfect knowledge of the various organs, objects and forms of knowledge,

in their constentation and unity. (2.) General designation of each of the Chaḍāyatana or 六處 i.e. the 6 organs of knowledge, viz. Tchakehur, S'rotra, Ghrāṇa, Djihvā, Kāya and Manas. (3.) General designation of each of the Chaḍbāhya āyatana or 六塵 i.e. the 6 objects of knowledge, viz. Rūpa, S'abda, Gandha, Rasa (精神 lit. subtle spiritual vitality), Potṭabha and Dharma. (4.) General designation of each of the Achṭa vidjāna 八識 lit. the 8 forms of knowledge, viz. the above Chaḍāyatana with the addition of Klichṭa manas 訖利瑟吒耶末那識 or 染汙意識 lit. a knowledge of what defiles the mind, and Ālaya 阿賴耶藏識 lit. a knowledge of the written canon (Tripiṭaka).

VIDYĀ or Vidyā mantra 禁咒 lit. spells (mantras) for exorcizing, or 明咒 lit. mantras of (mystic) knowledge. Mystic formulae, said to be derived each from a separate deity (of the Yoga School) and consisting of translations or, more frequently, of transliterations from Sanskrit (now not understood in China), sometimes also of syllables which give no meaning at all.

VIDYĀ DHARA PĪṬAKA or Mantra piṭaka or Dhāraṇi piṭaka

禁咒藏 lit. collection of mantras for (purposes of) exorcism. A class of books, some of which are included in the Samyukta piṭaka, and consisting of dhāraṇi, mantras, vidyā mantras, tantras, yoga tantras, and other formularies of supposed mystic, magic and exorcistic efficacy.

VIDYĀ MĀTRA S'ĀSTRA. Title of 3 treatises by Vasubandhu (on the Lankāvatāra sūtra), viz. (1.) 大乘楞伽經唯識論 translated (A. D. 508—535) by Bodhirutchi, (2.) 大乘唯識論 translated (A. D. 557—569) by Paramārtha, and (3.) 唯識二十論 translated (A. D. 661) by Hsien-tsang.

VIDYĀ MĀTRA SIDDHI RATNA DJĀTI S'ĀSTRA 成唯識寶生論 A commentary (on the Vidyā mātra s'āstra) by Dharmapāla, translated (A. D. 710) by Chang Wen-ming (I-tsing).

VIDYĀ MĀTRA SIDDHI TRIDASA S'ĀSTRA KĀRIKĀ 唯識三十論 A philosophical work by Vasubandhu, translated (A. D. 648) by Hsien-tsang, with a commentary called 成唯識論 Vidyā mātra s'āstra by Dharmapāla, translated (A. D. 659) by Hsien-tsang.

VIDYÂ NIRDÊSA S'ÂSTRA 顯
識論 Title of a translation (A.D.
557-569) by Paramârtha.

VIDYÂ PRAVARTANA
S'ÂSTRA 轉識論 Title of a
translation (A.D. 557-569) by
Paramârtha.

VIDYA S'ÂSTRAS v. Pañ-
teha vidyâ s'âstra.

VIGATABHAYA 最清淨
The 730th Buddha of the present
kalpa.

VIGHNA 維祇難 or 障礙
A S'râmanya of India (originally
a fire worshipper), who brought
to China and translated the 雲
鉢經 lit. Dharma pada sūtra.

VIHÂRA (Siam. Pihan or Vat,
Tib. Gtsug lag. Mong. Kût or
Saūma) 毗訶羅 or 鼻訶
羅 explained by 僧坊 lit.
dwelling of the Saṅgha, or by
僧遊履處 lit. place for the
peripatetics of priests, or by 精
舍 or 精廬 lit. cottage of
purity, or by 佛寺 lit. Buddhist
temple. (1.) Any place (academy,
school or temple) used for regular
study (or practice) of Buddhism.
(2.) The temple within a monas-
tery, as the principal meeting
place. (3.) A monastery or nun-
nery, which "ought to be built
of red sandal wood (tehaṇḍana),
with 32 chambers (each 8 tāla
trees high), with garden, park,

bathing tank and tehaṅ kra-
mana, and to be richly furnished
with stores of clothes, food, bed-
steads, mattresses, and all creature
comforts" Viḥāras are now built
in town and out of town, but
solitude and mountain scenery are
the favourite surroundings. See
also Sāṃghārāma.

VIHÂRAPĀLA 毗訶羅波羅
or 護寺 Title given to patrons
and tutelary deities of Buddhist
monasticism.

VIHÂRASVÂMIN (Tib. Mkhan
po) 毗訶莎弭 or 寺主
lit. superior of a viḥāra. Abbot
(or abbess). See also Karmadana.

VIKĀLABHODJANÂ 不非時
食 lit. eat not at improper hours,
or 不食肉 lit. eat no flesh. The
6th rule for novices. See S'ik-
chāpada.

VIKAUTUKA 毗俱胝
A fabulous Bodhisattva, possessed
of 108 different names.

VIKRAMÂDITYA 醯柯
羅摩阿佚多 or 毗訶
羅摩阿迭多 or 醯柯
explained by 超日 lit. surpass-
ing the sun. A king of S'rāvastī
(1000 years after the Virvāpa), a
lavish patron of Buddhism.

VIKRÎTAVANA 買林
lit. the bought park. A viḥāra,
200 li N. W. of the capital of
Cashmere.

VIMALA (Tib. *Deima med*) **無垢**
or **淨** lit. undefiled. (1.) The
universe of a Buddha (daughter
of Sāgara). (2.) A degree of
samādhi.

VIMALADATTĀ **淨德**
(or **得**) lit. undefiled virtue (or-
gift). (1.) The wife of S'ubhavy-
ūha. (2.) A degree of samādhi.

VIMALA DATTĀ PARIPRIT-
CHTCHĀ Title of 3 transla-
tions, viz (1.) **無垢施菩薩應**
辯會 A. D. 265—316, (2.) **佛**
說離垢施女經 by Dhar-
marakcha (A. D. 282), and (3.)
得無垢女經 by Pradjā-
śrutchi (A. D. 541).

VIMALAGARBHA **淨藏**
lit. undefiled receptacle. (1.) The
eldest son of S'ubhavyūha, reborn
as Bhechadjya rādja. (2.) A de-
gree of samādhi.

VIMALĀGRANĒTRA
s.a. Vimalanētra.

VIMALĀKCHAS **卑摩羅叉**
or **無垢眼** lit. undefiled eye.
A S'rāmapa of Cabul, expositor
of the Sarvāstivāda vinaya and
teacher of Kumāradjīva at Kha-
rachar; came to China (A. D.
406) and translated 2 works.

VIMALAKĪRTTI **毘摩羅詰**
or **維磨詰** or **維磨羅**
鷄利帝 explained by **無垢稱**
lit. undefiled reputation. A native

of Vais'ālī, contemporary of S'āk-
yamuni, said to have visited
China.

VIMALAKĪRTTI NIR-
DĒS'A SŪTRA. Title of 6
translations, viz. (1.) **維摩詰**
經, A. D. 222—280, (2.) **大方**
等頂王說 by Dharmarakcha,
A. D. 265—316, (3.) **維摩詰**
所說經 by Kumāradjīva, A. D.
384—417, (4.) **大乘頂王**
經 by Upas'ānya, A. D. 502—
557, (5.) **說無垢稱經**
by Higen-tsang, A. D. 650, and
(6.) **善思童子經** by
Djñānagupta, A. D. 591.

VIMALAMITRA **毗末羅蜜多**
羅 or **無垢支** lit. undefiled
friend. A S'rāmapa of Kas'mīra
(a follower of Saṃghabhadra),
who fell down dead whilst vowing
to write against the Mahāyāna
School.

VIMALANĒTRA or Vimalagran-
ētra **淨眼** lit. pure eye. (1.)
Second son of S'ubhavyūha, re-
born as Bhechadjyasamudgata.
(2.) A title given to S'rigarbha.

VIMALANIRBHĀSA **淨光** lit.
pure light. A degree of samādhi.

VIMALAPRABHA **淨光明**
lit. pure light and brightness. (1.)
A degree of samādhi. (2.) A fab-
ulous Buddha (Tib. *Dri med pahi*
ed).

VIMATI SAMUDGHÂTIN 除欸
意 The 6th son of Tchandra.

VIMBASÂRA or **Vimbisâra**
or **Bimbisâra**.

VIMOKCHA or **Mokcha** or
Vimukti or **Mukti** (Pali. **Vimok-**
ha or **Vimutti**. Tib. **Grol pa**) 解
脫 lit. liberation (as an act), or
解脫處 lit. the *âyatana*
(conception of, or dwelling in)
liberty. [1.] Moral liberation
(from vice and passion), by
means of observing the 8 sections
of the *Pratimokcha sūtra* (con-
taining 250 ascetic and monastic
precepts). [2.] Mental liberation,
or liberty gained gradually by 8
successive intellectual operations,

八解脫 lit. *Achṭa vimokcha*,

viz. (a.) 觀內有色外亦

觀色解脫 lit. liberation from
(the conception that) notions

have both subjective and objective
realities corresponding to them,

(b.) 觀內無色外亦觀

色解脫 lit. liberation from
(the conception that) notions

have indeed no subjective, but
have objective, realities corres-

ponding to them, (c.) 內外諸

色解脫 lit. liberation from
(the conception of) any realities

whatasoever, whether subjective or
objective, (d.) 空無邊處解

脫 lit. liberation by the recogni-
tion (*âyatana*) that unreality

(*ākāśa*) is unlimited (*ananta*),

(e.) 識無邊處解脫 lit.

liberation by the recognition

(*âyatana*) that knowledge (*vidj-*

ñāna) is unlimited (*ananta*), (f.)

無所有處解脫 lit.

liberation by the recognition (*ây-*

atana) of absolute non-existence

(*akintchanya*), (g.) 非想非

非想處解脫 lit. liberation

by a state of mind (*âyatana*) in

which there is neither conscien-

ness nor unconsciousness (*nāiva-*

saṃdijñāna *saṃdijñā*), and (h.) 滅

受想處解脫 lit. liberation

by means of a state of mind

(*âyatana*) in which there is final

extinction (*nirvāṇa*) of both sen-

sation (*vedanā*) and consciousness

(*saṃdijñā*). [3.] Mystic liberty

(*vimukti*) or a dwelling of the

mind successively in 8 different

localities, corresponding with the

above 8 intellectual operations,

viz. the 1st, 2nd and 3rd *Dhyāna*

(q. v.) corresponding with (a.),

(b.) and (c.) above; the *Tchatur-*

arāpa brahmalokas (q.v.) corres-

ponding with (d.), (e.), (f.) and

(g.) above; and finally *Nirvāṇa*

(q. v.) corresponding with (h.)

above. The foregoing Chinese
account of *Vimokcha* differs from
that which Barnouf extracted
from records of Southern Bud-
dhism.

VIMOKCHA MÂRGA.

See under Upatichya.

VIMOKCHA PRADJÑÂ RICHĪ

or Vimokchasena 毗目智仙

A S'ramaṇa of Udyāna, a descendant of the S'ākya family, translator (A. D. 541) of 5 or 6 works.

VINĀ (Tib. Pibang) 批那 or

空篋 The Indian or Tibetan guitar.

VINĀTAKĀ (Siam. Vinatok)

毗泥怛迦那 or 毗那

怛迦 (Vinayaka) explained by

象鼻 lit. elephant's trunk. (1.)

A demon (with a proboscis like an elephant's trunk), who stops wayfarers; probably confounded with Vināyaka. (2.) A mountain, the peak of which resembles that demon; the 6th of the gold mountains which encircle the Meru, 1,250 yodjanas high.

VINĀYĀ (Burm. Wini. Tib.

Dul bai) 毗奈那 or 毗那

耶 or 鼻那夜 or 鞞尼迦

or 毗尼 explained by 韋 lit.

statutes, or by 離行 lit. walk

in isolation, or by 滅 lit. extinc-

tion (vinas'a), or by 調伏 lit.

to tame. The precepts of moral

asceticism and monastic discip-

line. See Vinaya pīṭaka.

VINĀYAKĀ 頻那夜迦

(1.) The brahmanic deity Gaṇeś'a (with the head of an elephant), son of Shiva, god of prudence, remover of obstacles. (2.) An evil spirit, often confounded with Vinātaka.

VINĀYĀ MĀTRĪKĀ 毗尼

摩得勒伽 The Vinaya of

the Sarvāstivādāḥ, translated (A. D. 445) by Saṃghavarman.

VINĀYĀ NIDĀNA SŪTRA 戒

因緣經 Title of a translation,

A. D. 378.

VINĀYĀ PĪṬAKĀ 毗奈

(or 那) 耶藏 or 毗尼藏

explained by 律藏 lit. collection

of statutes. One of the 3 divisions

of the Buddhist canon (v. Tripi-

ṭaka), consisting of works on

ascetic morality and monastic dis-

cipline, supposed to have been

compiled under the auspices of

Upāli. This section of the Chinese

canon is now subdivided into

Mahāyāna vinaya 大乘律 and

Hinayana vinaya 小乘律.

See also under Pratimokcha and

Vimokcha.

VINĀYĀ VIBHĀCHĀ S'ĀSTRA

毗奈耶毗婆沙論 A

commentary to the Vinayapīṭaka

(in 100,000 ś'loka), sanctioned

by the 4th synod (B.C. 153).

VINAYA VINIS'TCHAYA
UPÂLI PARIPRITCHTCHĤĤĀ.

Title of 2 translations, viz. 佛

說決定毗尼經 A.D. 371

—420, and 優波離會 by
Bodhiratchi, A.D. 618—907.

VIṅGILA or Viakila or Varangala
瓶耆羅 Ancient capital of
Andhra.

VINIRBHOGA 離衰 The
kalpa of Bhicmagardjita gho-
chasyara rādja.

VINĪTA PRABHA 毗臚
多鉢臘婆 or 調伏光
lit. taming the light. A learned
priest of Dūchasana; author of
several s'āstras.

VINĪTA RUTCHI 毗尼多
流支 or 滅喜 lit. extinction
of joy. A S'ramaṇa of Udyāna,
translator (A.D. 582) of 2 works.

VIPĀSĀ 毗播奢 The river
Hyphasis (now Beas) in the Pund-
jab.

VIPAS'YI or Vipasvi or
Djinendra (Tib. Rnam par gzigs)
毘鉢尸 or 毗婆尸 or
重重見 lit. manifold views.
The first of the Sapta Buddha,
the 998th Buddha of the last
kalpa, a Kohattiriya by birth, son
of Paṇḍu (槃頭), a native of
Paṇḍupati (槃頭婆提),
who lived under an As'oka tree,

converted on 3 occasions 348,000
persons, whilst life lasted 80,000
years.

VIPAS'YI BUDDHA SŪTRA
毗婆尸佛經 Title of a
translation of part of the Mahā-
nidāna Sūtra.

VIPULA (Pāli. Veputto) 毗布
羅 A mountain near Kus'ūgā-
rapura.

VIPULA PRADJÑĀ or
Vipulamati 廣慧 lit. vast wis-
dom. An epithet of every Buddha.

VĪRADATTA 無畏授
or 勤授 lit. bold giver. Name
of a s'rech'ṣhin, a contemporary of
S'ākyamuni.

VĪRA 力士 A strong man,
hero, demigod.

VIRASANA 毗羅刪拏
Ancient kingdom and city (now
Karsanah) between Ganges and
Yamuna.

VIRŪDHAKA (Siam. Viralahok.
Tib. Hphags skyes po. Mong.
Ulumtschi tereltu) 毗盧擇
(or 釋)迦 or 毗留勒叉
or 毗樓勒迦 or 鼻溜荼
迦 or (incorrectly) 毗流離
(Vaidurya), explained by 增長
lit. increase of growth. (1.) A name
of Iks'vaku, the cruel father of the
4 founders of Kapilavastu. (2.)
A king of Kosala (son of Prasen-
adjit), the cruel destroyer of Kapi-

lavastā. (3.) One of the Tehatur Mahārājas, guardian of the South, king of Kumbhāṇḍas, worshipped in China as one of the 24 Dēva Ārya (天尊). His favourite colour is blue.

VIRUPAKCHA (Siam. Virupak. Tib. Migmibzang. Mong. Sain lusan nidūdū). 毗流波叉 or 毗留博叉 or 毗樓博叉 or 鼻路波阿叉 or 髀路波阿迄 explained by 惡眼 or 醜眼 lit. wicked or vile eye, or by 雜語 lit. mixed talk, or by 重重色根 lit. roots of sundry colours (rūpa). (1.) One of the Tehatur Mahārājas, guardian of the West, king of Nāgas. His colour is red. He is worshipped in China as one of the 24 Dēva Ārya (天尊). (2.) Another name for Mahēśvara or Rudra (Śhiva).

VĪRYA (Pali. Viraya. Singh. Wirya) 毗利耶 or 毘梨耶 or 精進 lit. zealous advance. Energy, as the 3rd of the 7 Bodhyanga, the 4th of the 10 Paramita, the 3rd (Viryābala) of the 5 Bala, and the 2nd (Vīryēndriya) of the 5 Indriya.

VĪRYARDDHIPĀDA (Singh. Wiriyaḍhipāda) 精進力 lit. the step of energy. Energy

the 2nd of the 4 Riddhipāda, as a means of obtaining magic power.

VĪRYASĒNA 毗離耶犀那 A priest of Bhadravihāra, who taught Hsuen-tsang (about A.D. 640).

VĪRYĒNDRIYA v. Vīrya.

VIS'ĀKHĀ v. Vais'ākha.

VIS'ĒCHAMATI 增意 The 5th son of Tchandra sūrya pradīpa.

VIS'ĒCHATCHINTA BRAHMA PARIPRITCHTCHĤĀ. Title of 3 translations, viz. (1.) 持心梵天所問經 by Dharmarakṣa, A.D. 286, (2.) 思益梵天所問經 by Kumāradjiva, A.D. 402, (3.) 勝思惟梵天所問經 by Bodhirutchi, A.D. 517, and of a commentary 勝思惟梵天所問經論 by Vasubandhu, translated (A.D. 531) by Bodhirutchi.

VIS'ICHTA TCHĀRITRA 上行 (意) A Bodhisattva who rose out of the earth before S'ākya-muni.

VISTĪRNAVARTĪ 大光國 The realm of S'ubhavyūha as Buddha.

VIS'UDDHASIMHA 毗戌陀僧訶 or 淨師子 A follower (A.D. 740) of the Mahāyāna School.

VIS'UDDHA TCH ÂRI.

TRA 淨行 The companion of Vis'ichta tehâritra.

VIS'VABHÛ 毗舍淨 or 毗

攝羅 or 毗濕婆部 or

隨葉佛 explained by 重重

變現 lit. apparition of various

transformations, or by 遍一

切自在 lit. all beings every-

where independent, or by 一切

有 lit. all beings. The last of

the 1000 Buddhas of last kalpa.

The 3rd of the Sapta Buddha,

born a Kchâttriya, who converted

130,000 persons, when life lasted

10,000 years.

VIS' VAKARMA N (Singh.

Wiswakarmma) 毗濕縛羯磨

or 毗首羯磨 explained by

重重功業 lit. all sorts of

handicraft. The creator (in Bra-

hmanic cosmogony) who, trans-

formed as an artist, went with

Mândgalyâyana to Traiyastri-

m'sas to take a likeness of Buddha

and then carved the first statue.

VIS'VAMITRA or Kaus'ika (Tib.

Kun gyi bebes) 毗奢蜜多羅

An ancient richi, teacher of the

infant S'âkyamuni.

VITASTI 標手 lit. a span.

The 32,000th part of a yodjana.

VITCHAVAPURA 毗苦婆

補羅 The ancient capital of

Sindh.

VIVÂDAS'AMANA S'ÂSTRA 同

諍論 A philosophical work by

Nagârdjuna, translated (A. D.

541) by Vimokchapradjña.

VIVARA (Tib Dkhrigs pa) 頻

婆羅 One quadrillion.

VIVARTTA KALPA (Vivatta

kappa. Mong. Toktachoi galab)

成劫 lit. the kalpa of formation.

The period of 20 small kalpas,

during which, after the evolution

of rain clouds, floods, lotus flowers,

there arise worlds, one out of

each flower, and in each world

successively evolve the rūpa-

dhâta, kamadhâta, human beings,

all other sentient beings, the

tehakravâlas, mêru, the 10 highest

mountains, the regions of demons,

the oceans, all jewels and magic

trees. See Kalpa.

VIVARTTA SIDDHA KALPA

(Pali. Vivattatthahi kappa. Mong.

Oroschichoi galab) 住劫 lit.

the stationary kalpa. A period of

20 kalpas (succeeding a Vivartta

kalpa), when sun and moon rise

out of the water, whereupon, in

consequence of the food eaten by

human beings, the difference of

sex arises, then heroes (begin-

ning with Sammata) arise, the

4 castes are formed, social life

evolves, Tehakravarttis and final-

ly Buddhas rule. See Kalpa.

VRIDJI (Pali. Vaddji) 弗栗特
or Samvadji 三伐特 Ancient
kingdom, N. of the Ganges, S. E.
of Nepal.

VRIDJISTHĀNA v. Urrdha-
sthana.

VRIHASPATI (Tib. Gza phur bu)

勿哩訶婆跋底 or 木星 The planet Jupiter.

VRIHATPALAS (Singh. Wehap-
pala. Tib. Hbras bu tchhe) 惟
予頗羅 or 廣果 lit. vast
merit. The 12th Brahmalsaka; the
3rd region of the 4th Dhyāna,
where life lasts 500 great kalpas.

VYĀKARAṆA (Tib. Lund du ston
pa) 毗耶羯刺誦 or 毗
伽羅 or 和伽羅 (1.)
Works which contain prophecies
(授記) regarding the destiny
of saints. (2.) A grammar (聲
明記論 or 記論) of Sans-
krit by Paṇini, traced back to
Indra and Brahma.

VYĀKARAṆA KĀUṆḌINYA 授
記橋陳如 lit. that Kāuṇ-
ḍinya who received the instruction
(from Buddha viz. that a Buddha
is too spiritual to leave any mate-
rial relics behind). An Arhat, to
be reborn as Samanta prabhāsa.
See under Kāuṇḍinya.

VYĀSA 毘耶婆 or 廣博
仙人 lit. the richi who expan-
ded (the Veda). One of the Supta

Taibhāgata, grandson of Brahma,
compiler of the Veda.

VYŪHA RĀDJA 莊嚴王
(1.) A Bodhisattva of the retinue
of S'ākyamuni. (2.) A degree of
samādhi.

Y.

YACHTIVANA 洩瑟知林
or 杖林 lit. the forest of the
staff, sc. where the (bamboo)
staff took root, with which a
Brahman in vain endeavoured to
measure the constantly increasing
height of S'ākyamuni. A forest
near Rājagriha, on (mount)
Yachṭivaugiri (杖林山), the
abode of Djayaśāna.

YADJUR VĒDA 夜殊
or 祭祀 or 祭祠論 A part
of the Vēda, a liturgy for sacri-
fices.

YADJÑA 演若 or 祠 Brahmanic
sacrifices, for which Buddhism
substituted oblations (pujā).

YAKCHA (Singh. Yaka. Siam.
Jak. Tib. Gnod shyin) 夜叉 or
藥叉 or 閱叉 explained by
傷 lit. hurtful, or by 能敢 lit.
daring, or by 勇健 lit. valorous.
A class of demons (the retinue of
Kauvera or Vais'ravana), who de-
vour men, and, when moving fast,
resemble shooting stars or comets.
YAKCHA KRITYA 夜叉吉蔗
A class of demons, who have the

appearance of Yakebas and the power of Krityas.

YAMA (Siam. Phaja jam. Tib. Geh-inrdje. Mong. ErlikKhan) 閻摩羅 or 夜摩盧迦 (or 閻 or 剡 or 琰) 魔 or 閻羅 explained by 時分 lit. a division of time, or by 雙王 lit. the twin rulers (Yama and Yami) or the twofold ruler (being both judge and criminal), or by 遮止 lit. restraining (evil doers).

(1.) The Aryan lord of the day, his twin-sister Yami (queen of night) who opens to mortals the path to the West. (2.) In later Brahmanic mythology, one of the 8 Lokapāla, guardian of the South and ruler of the Yama dēvaloka (q. v.), also judge of the dead. (3.) In Buddhist mythology, the regent of the Nārakas, residing South (yamas) of Djambudvīpa, outside the Tetrakrāvas, in a palace of copper and iron. He was originally a king of Vaisālī, who, when engaged in a bloody war, wished he were master of hell, and was accordingly reborn as Yama in hell, together with his 18 generals and his army of 80,000 men, who now serve him in hell as assistant judges, jailors and executioners. His sister (Yami) deals with female culprits. But three times (三時 yama) in every 24 hours a demon pours into Yama's mouth

boiling copper (by way of punishment), his subordinates receiving the same dose at the same time, until their sins are expiated, when he will be reborn as Samantabhadra (普王).

YAMADAGNI 焰摩火大山

One of the 7 ancient rishi.

YAMA DĒVALOKA 夜摩天 or 焰摩天 explained by 時

lit. time, or by 善時天 lit. the heaven of good time (where there is no change of day and night). The 3rd Dēvaloka, above Traiśastrims'as, 160,000 yodjanas above Mēru, with a circumference of 80,000 yodjanas. Life lasts there 2,000 years, but 24 hours on earth are equal to 200 years there. See Yama.

YAMĀNTAKA (Tib. Gehin rjei gched) 閻曼德迦 An epithet of Shiva (s. a. Mahādeva or Rudra), as "destroyer of Yama."

YAMUNĀ 閻牟那 or 琰母那 A tributary of the Ganges; the Jamna.

YAS'ADA or Yas'as or Yads'aputra (Tib. Ja shei ka) 耶舍陀 A native of Kosāla, disciple of Ananda, a leader at the 2nd synod (A. D. 443).

YAS'ASKAMA 求名 lit. seeker of fame (yas'as). An ambitious,

but thoughtless, disciple of Varaprabha.

YAS'ODHARA (Singh. Yasodhara dēwi. Siam. Phimpa. Burm. Ya-ibandara. Tib. Graga dzin ma) or Yas'ovati 耶輸陀羅 or 耶輸 explained by 華色 lit. variegated, or by "the mother of Rāhula, also called Gopa." The (second name of the) legitimate wife of S'ākyamuni, who, after giving birth to Rāhula, entered monastic life and is to re-appear as Buddha Ras'mi s'ata sahasra pari purṇa dhvajā.

YAS'OGUPTA 耶舍崛多 or 稱藏 A foreign Sramana, translator (A.D. 561—578), with Džānagupta, of some 4 works.

YAVA 耶婆 or 麥 lit. (a grain of) barley. The 2,688,000th part of a yodjana.

YAVANA or Yamana dvīpapura or Yavadvīpa (Pali. Yavana or Yona) 閼摩那洲國 lit. the island kingdom of Yamana, or 野寐尼 (Yamani) or 耶婆提 (Yava dvīpa). The island of Java, described (by Fah-hien and Hsien-tsang) as peopled by Brahmins and other heretics.

YODHAPATIPURA or Yuddharādjapura 戰主 (or 王) 國 lit. the State of the combatant lord (or king). Ancient kingdom and city near the Ganges,

150 li. S. W. of Vais'ali.

Y O D J A N A (Burm. Yudzana. Singh. Yosjana) 踰繕那 or 踰延那 or 由旬 A measure of distance, variously computed, as equal to a day's march [4,650 feet], or 40 or 30 or 16 li [i.e. 33½ or 10 or 5½ English miles].

Y O G A (Tib. Thig le or Rnal byor) 瑜伽 or 遊迦 explained by 觀 lit. contemplation, or by 境行果相應 lit. mutual relation of sphere, practice and results, with the note "the first of this trio refers to the heart, the 2nd to [doctrinal] principles, the 3rd to the 3 degrees of saintship," or by 手口意相應 lit. mutual relation of hand [mudrā], mouth [tantra] and mind [yoga]. The ancient practice of ecstatic meditation [as a means of obtaining spiritual or magic power], revived by the Yogācārya (q.v.) School, and vulgarly abused for purposes of exorcism, sorcery and jugglery.

YOGAS'ĀSTRA s.a. Yogācārya bhūmi s'āstra.

YOGĀTCHĀRYA (Tib. Rnal pa). [1.] 瑜伽師 A Yogi (q. v.) who has mastered the theory and practice of ecstatic meditation (v. Yoga). [2.] 瑜伽部 or 遊迦部 or 大教 [lit. Mahā tautra]. The Yoga or Yoga or

Yogāchārya or Tantra or Mahā-tantra School, which claims Samantabhadra for its founder. The teaching of this School is derived from the Yoga system (a deistic branch of the Sāṃkhya) of Patandjali [B. C. 200—150], who taught abstract meditation to be reached by means of moral consecration to Is'vara and mental concentration upon one point with a view to annihilate thought, whence would result the Achṭa Mahasiddhi (8 great powers of Siddhi), viz. the ability, [1.] to make one's body lighter (laghiman) or [2.] heavier (gariman), or [3.] smaller (animan) or [4.] larger (mahiman) than anything in the world, and [5.] to reach any place (prapti) or [6.] to assume any shape (prākāmya), also [7.] to control all natural laws (is'atva) and [8.] to make everything depend upon oneself (vas'itva), all at pleasure of will (v. Riddhi). On this basis, but in harmony with the leading ideas of the Mahāyāna School, Asaṃgha compiled (A. D. 550) the mystic doctrines of his Yoga School, which taught that by means of mystic formularies (tantras) or litanies (dharanis) or spells (mantras), the reciting of which should be accompanied by music and certain distortions of the fingers (mudrā), a state of mental fixity (samādhi) might be reached, characterized by there being

neither thought nor annihilation of thoughts and consisting of six-fold bodily and mental happiness (yogi), whence would result endowment with supernatural miracle-working power. This Yoga (or Tantra or Mantra) system was made known in China (A. D. 647) by Hsien-tsang's translation of the Yogāchārya bhūmi s'āstra (q. v.), on which basis Amoghavajra (A. D. 720) established the Chinese branch of the Yoga School which was popularized chiefly by the labours of Vajrabodhi (A. D. 732).

YOGĀTCHĀRYA BHŪMI S'ĀSTRA 瑜伽師地論

A work by Asaṃgha (derived from Maitreya), the textbook of the Yogāchārya School, translated (A. D. 647) by Hsien-tsang with a commentary by Djinaputra.

YOGI 瑜祇 (1.) A state of six-fold bodily and mental happiness as the result of fixity of ecstatic meditation. (2.) The devotee (s.a. Yogāchārya) who has attained to that state and has therefore magic power.

YUGA (Tib. Das) 世 lit. an age. The 1000th part of a Kalpa.

YUGANĀDHARA. (1.) 踰健達羅 or 踰 (or 由) 乾陀 or 陁羅 explained by 持雙山 lit. a mountain resting on a pair (yuga) sc. on Mēru and Tchakravāla, with the note, "its peak

is perforated in two places." The
 1st of the 7 concentric mountains
 which surround the Mēru (q.v.),
 40,000 yodjanas high. (2.) 加
 持 lit. adding and holding

Name of a magic formula (tantra)
 of the Yoga School.
 YŪKA 蠧 lit. a louse. The 7th
 part of a Yava.

END OF PART I.



PART II.



A PALI VOCABULARY.

[Note.—Those Pāli terms which coincide with their equivalents in Sanskrit are here, as in the whole work, omitted.]

Abhassara	1	Asoka	20
Abhassaras	1	Assakanua	21
Abhidhana	1	Assulakunu	81
Abhinna	3	Atappa	22
Adhimutti	4	Attha	122
Adjatasattu	4	Attangga magga	97
Adjita	5	Bala phutudjdjana	28
Adjita kēsa kambali	5	Bhaddha	29
Aggivessayana	6, 50	Bhaddha kappa	29
Akanistaka	6	Bhaddaji	30
Amitodana	11	Bhagava	30
Anatatta	12	Bhanta	29
Anepida	12	Bhikkha	31
Apramana	15	Bodhisatto	34
Aranna kangga	15	Dhamma	43, 122
Ariya	17	Dhammagatta	44
Asaṅkheyya	19	Dhammapāda	45
Asangasatta	19	Dhammāna passanā	47
Asava saṅkhaya	21	Dhamma vitthaya	46

Dibbasota	51	Paranirmita Wasawartī.....	116
Dibba tehakku	51	Parassa tchétopariyā yanāna	115
Ghāna	60	Pasēnadi	121
Ghēdjakaba	61	Passadhi	122
Iddhi	130	Patibhāna	122
Iddhipado	131	Potiēkan	123
Iddhippa bhēdo	131	Patisambhida	122
Indrayas	65	Patthāna	188
Isadhara	65	Patto	117
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Kakusanda	77	Phatidesaniyā	122
Kapilavattū	70	Phatimokkha suttā	122
Kappa	68	Piadasī	20
Kassapa	73	Pitakattiya	180
Kathi	77	Piti	123
Kayarūpa passana	75	Pottaban	119
Khanda	155	Pubbēni vasanugataṃnānem	126
Konagamana	69	Pathudjāna	123
Kosambi	74	Rādjaḡaḡa	127
Kusinārā	80	Sadābala	156
Lata	72	Saddan	132
Madjdjadēsa	83	Saddhamma	132
Mahakappa	68	Saddindriya.....	156
Mahaparinibbana suttā	87	Sāḡala	134
Mahinda	91	Sakka	134
Manassa	98	Saman	137
Mazaragalla	102	Šakadāḡami	134
Mettēyyo	92	Samadhi indra.....	140
Muttā	101	Sāmanēra.....	157
Nagasēna	103	Samato	145
Namo	104	Sambodjhanā	34
Nandiyāvattā	105	Samkassa	143
Nibbāna	109	Sammādjīva.....	145
Nimmanaratti	109	Sammaditthi	145
Niraya	105	Sammakamanta	145
Nirattī	122	Sammāprathāna	145
Opapātika	14	Sammāsamādhi	145
Panna	119	Sammasambuddha	145
Pannēndriya	121	Sammasamkappa	146

Sammāsati	146	Tamalitti	169
Sammāvatehā	145	Tavatinsa	173
Sammāyāmo	145	Tchakkhun	171
Samvattakappa	144	Tchankama	173
Sankha	143	Tebatar Maharajika	174
Sannana	142	Tohētiya	171
Sanvattatthahi kappa	145	Tchintchi	173
Sarana gamana	182	Thera	159
Sariputta	149	Upatissa	189
Satara satipatthana	156	Vaddji	206
Sati	156	Vadjira	20
Satindriya	156	Varcha	196
Sattādhikarana samatha	153	Vassa	194
Sāvako	157	Veputto	203
Sāvattī	157	Vesāliya	192
Sekkhiya	134	Vibhara	192
Siddhattu	150	Vimokha	201
Sikkhapāda	153	Vinnana	197
Sinhahāna kabāna	154	Vivatta kappa	205
Sota	159	Vivattatthahi	205
Sotāpan	159	Wappa	189
Sotthika	167	Wasawarti	115
Sunna	164	Wedanānupāsana	196
Sūriya	165	Wimansi pada	100
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Suttavāda	152	Wisākha mātavi	192
Savanna	166	Yavana	208
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PART III.

A SINGHALESE VOCABULARY.

[Note.—Those Singhalese terms which coincide with their equivalents in Pāli or Sanskrit are here, as in the whole work, omitted.]

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Abhignyawa	3	Aswakarnna	21
Aggidatta	77	Aupapātika	14
Ajasat	4	Awidya	27
Ajita	5	Awiha	27
Akasananchayatana	174	Awichi	27
Akinichannayatana	174	Ayatana	201
Amba	65	Bagawa	30
Anāgāmi	11	Bhawa	31
Angotra sangi	5	Bhikchu	31
Anguttara nikayo	5	Bimsara	32
Anotatta	12	Bodhimandala	33
Antalukalpaya	68	Bodhisat	34
Arya	17	Bowdyanga	35
Arya ashtangika margga	97	Buddhadhamma	26
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Samyak pradhāna	145	Sukkatāna	151
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Sanyutta nikayo	5	Upasikawa	187
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A BURMESE VOCABULARY.

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PART VIII.



A JAPANESE VOCABULARY.

[Note.—The figures in the subjoined Vocabulary designate respectively the page, column, and paragraph to be found above. For instance, "Abadana, 23, a, 3" signifies that the Sanskrit and Chinese equivalents, for the Japanese term Abadana will be found explained above, on page 23, in the first column, in the 3rd paragraph, under the heading Avadana.]

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